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The Maha-Bodhi

AND THE

United Buddhist World.



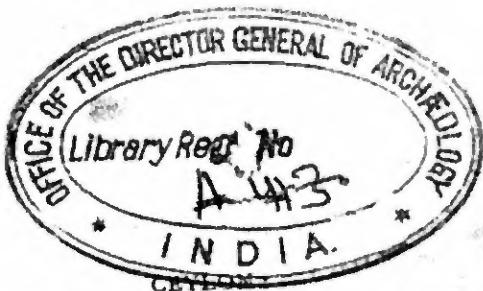
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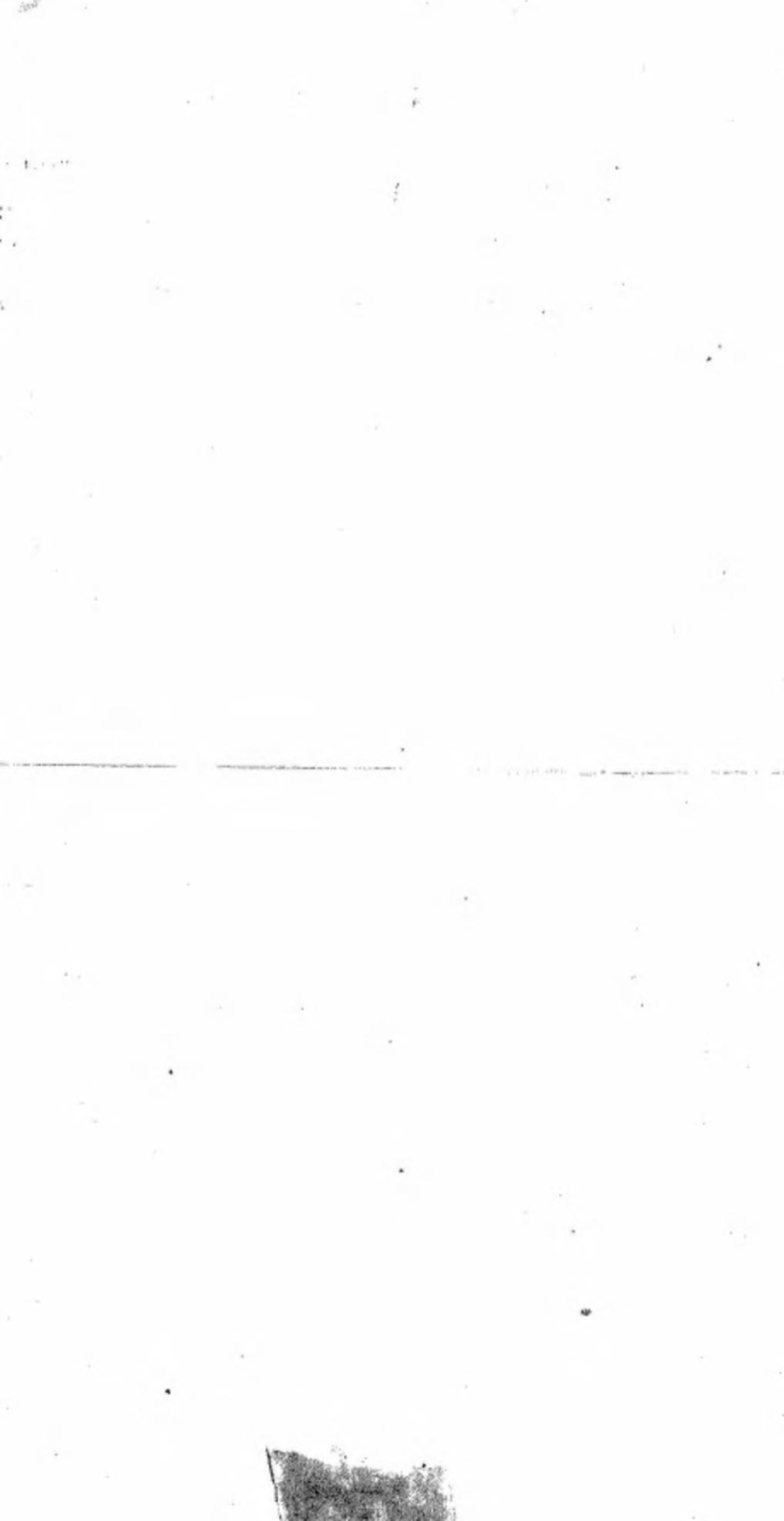
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THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXVI.

JANUARY, 2461 B. E.
1918 A. C.

No. 1.

Buddhist Poems.

TO A ROSE ON THE SHRINE OF GAUTAMA.

O white rose, art thou grieving for the Sun ?
Or, for thy lover the fond nightingale ?
What makes thy dewy petals fall and fail
As though of fair snow crystals they were spun ?

Why dost thou droop when on the holy shrine
Of Gautama, one placed thee there with love ?
Can't find His equal in the realms above ?
O rose, the Buddha hath no peer divine.

Spring to renewed life—rejoice with me,
Send forth thy fragrance as the suns give light,
Thy blossoms are like Buddha's heart, as bright
As white truth shining in her purity.

O rose, adore with me the Blessed One,
World-saving Buddha—humanity's Sun.

BUDDHA AMITHABA.

Polaris white upon his throne of gold,
 Amid the frosty splendors of the pole,
 A jewelled magnet is unto the soul
 Of many a storm tossed seaman brave and bold,
 And thou, Sublime One, crowned with truth untold,
 Doth point the Way, while time's vast billows roll,
 'Tis thou, doth draw the world to freedom's goal,
 O Light ethereal—like moon beams cold.

When the great Sun smiled on the newborn Earth,
 He lit his torch at Thy Most Glorious Heart,
 And boundless Pity from Thy breast had birth,
 And fire celestial from Thine eyes did dart,
 Buddha Amithaba, in realms above,
 O Light divine, that gave us truth and love.

GAUTAMA.

O Perfect One! Look down on me,
 And grant me strength I pray
 of Thee,
 Most speedily.,
 Lonely the Way, cold as the grave,
 O Lord, stretch forth Thy hand
 to Save
 Full tenderly,
 Thy child that sinks 'neath Sorrow's wave.
 Master Divine, on Thee I call,
 And at Thy shrine my tears
 let fall
 Most piteously.

Whiter than: Himavat's famed snow,
 Pure as the Ether, Thou
 dost go

Full lovingly,

Lighting cold with Virtue's glow

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Temperance in Ceylon.

TENTH HALF-YEARLY CONVENTION.

The temperance movement, set on foot in this Island on the introduction of the new Excise Policy in 1912, met with great success and found widespread support in almost all parts of the country. The sudden establishment of a large number of arrack and toddy taverns in the midst of peaceful villages brought home to the generally apathetic minds of the villagers, the danger that loomed ahead. At once the people banded themselves into temperance societies, which began their work in earnest. The Total Abstinence Central Union was formed in Colombo and the rest of the societies were affiliated to it. The membership of the movement was reckoned by the thousands. When one recalls to mind the mammoth meetings that were held in Hapitigam Korale and other centres, when Sir Ponnambalam Arnnachalam and other men of light and leading were present and addressed the people, one cannot but feel convinced of the tremendous earnestness of the temperance movement. Since 1915 the whole movement received a severe check, for reasons which it is needless to mention. But in the midst of all these troubles, the Colombo Central Union remained alive and has been ever since continuing its work. The revival of the defunct village societies has become a herculean task; so completely have the villagers been frightened away by the official attitude. Since, however, the beginning of the present regime, there has been a slow but steady progress in temperance work. A number of village societies have been re-started and the progress made so far is satisfactory. Now the outlook has become distinctly encouraging. The above, in brief, was the situation of the Buddhist Temperance work in this Island when the tenth half-yearly convention of the Colombo Total Abstinence Central Union and its affiliated societies was held on Saturday the 26th instant at the Olcott Memorial Hall, Ananda College. The meeting was a large and representative one, there being present a large number of delegates from the various districts and also many members of the priesthood as well as the laity. Proceedings commenced with the election of Mr. J. Moonesinha to the chair on the proposition of Mr. F. R. Senanayake, seconded by Mr. F. D. Jayasinha. Rev. Karandana

Jinaratana administered *pansil* to the gathering. The Hon. Seeretary extended a hearty welcome to the priests, delegates and others who were present as visitors interested in temperance. Next, he announced the names of a large number of persons who had sent letters expressing regret for their inability to be present and wishing success to the meeting.

THE REPORT.

Then followed the reading of the report which was printed in sinhalese and was previously circulated among those present. The following is a brief summary of the report which covers the period from the 1st of July to the 31st of December, 1917:—

The work of the half-year was commenced by an effort at dispelling the suspicion of the villagers that the Govornmont was against all temperance activities. The correspondence received from the Government, denying the existence of any order prohibiting its officers from lending their support to the Temperance Societies, was printed and circulated. Some effort was made to revive the village societies but did not meet with quite satisfactory results. There are at present altogether 34 societies inclnsive of the Colombo Central Union.

A special programme of activities was gone through during the Temperance Week, from the 11th to the 17th November last, in co-operation with the Federated Council of Temperance Workers in Ceylon.

The "Total Abstainer," a small periodical issued for free distribution by the Central Union, was published five times during the half-year. The total number of copies amounted to 23,000, of which 15,000 was distributed during the Temperance Week.

The report expresses satisfaction and pleasure at the Government's acceptance of the motion brought by the Hon'ble Mr. K. Balasingham, relating to the instruction of temperance in schools. The Excise Commissioner's recommendation regarding Local Option is also regarded as a substantial progress in the direction of reducing drunkenness and crime in the Island. It is hoped that the recommendation will be accepted by the Government.

The report ends by reproducing some correspondence the Union has had with the Government.

SPEECHES.

The Revs: Karandana Jinaratana, Kolonnawe Sugunasara and Sri Bharatindra addressed the meeting, laying special emphasis on the religious side of temperance work.

THE PRESIDENTIAL ADDRESS.

The chairman addressed the gathering in Sinhalese. He said it was a matter for great pleasure that they could meet that evening and discuss their work. They had to pass through a time of great stress and many difficulties. The mere fact that they could come together that evening was sufficient to give them pleasure.

They must take care to keep the societies fully alive to what was taking place around them. At present they were aware that there was no work done, but he hoped would do so when matters would improve. In the meantime the societies had to be kept alive. The report read by the Hon. Secy: that evening contained a short account of their work during the six months just closed.

Their work when compared with the temperance activities in most other countries was not sufficiently satisfactory. But one must at the same time realise the circumstances under which they laboured. Now facilities for drink were spread all over the country. The habit of drunkenness was taking root and it was the duty of everyone to prevent it with all his might. The masses were still ignorant and they should be educated to realise the danger that lurked in drinking. They all must be grateful to the Hon'ble Mr. K. Balasingham for his many services to the cause of the temperance movement. His latest success in the Legislative Council in inducing the Government to accept his motion, that temperance should be made a subject of instruction in schools, placed them under a deep debt of gratitude to him. They also should be grateful to Sir John Anderson whose regime had done and was still doing so much to help the temperance workers.

Referring to the subject of local option, he said that it had been one of their chief aims from the start to induce the Government to recognise the necessity of adopting local option among a population the majority of whom were Buddhists. Its recognition removed a great responsibility from the hands of the Government to those of the people who knew best what conduced to their happiness. The Excise Commission had done them a great service by their recommendation to recognise local option in this country and it was only the other day

that the papers announced that His Excellency the Governor had approved of it. They had no doubt that it would be put into practice in the near future. That recommendation, when adopted by the Government, presented to the people a great opportunity of protecting their villages from the curse of alcohol. Here the chairman made a powerful appeal to the delegates to direct their attention properly when the opportunity was presented.

The Chairman was of opinion that the Government attitude should be thoroughly explained to the people. This was of primary importance; because nothing could be done without the help of the people. His Majesty the King himself refrained from drink and had called upon others to follow suit. That was a noble example for everyone to follow. Their religion prohibited the drinking of any intoxicants and the people should know these things clearly.

Referring to total prohibition, he said that in Canada total prohibition, had been recently adopted. In America there was total prohibition in the majority of States and there was a likelihood of its being adopted by all the States. In England the temperance workers were doing their utmost to induce the people to adopt nothing short of total prohibition. Their duty was clear. They should work for total prohibition which was their goal and ambition. Their religion, the national temperament of their people lay in that direction. That was their demand and that demand was a just and legitimate one, bound to be listened to by the Government. The Chairman concluded his speech by appealing to temperance workers of the Island to act in unity, harmony and in close bonds of friendship until their work was crowned with success.

RESOLUTION.

Mr. M. W. H. de Silva, Advocate, proposed the following resolution:—"That in the opinion of this Convention the time is ripe for Government to make a total prohibition of the use of intoxicating liquor." In doing so, Mr. de Silva said that total prohibition was not a new thing in this country. In ancient times it existed in this country; for they read in their history that drunkards had been publicly punished by the King's order. Coming to the present times he said that in the United States of America a large number of States had adopted total prohibition. The Americans were going to prohibit the sale and manufacture of intoxicants in all the States very soon. Even in Europe the tendency was towards total prohibition. They would

see that the Europeans had begun to regard alcohol as something dangerous and not good. They had scientifically proved that alcohol was a positive danger to the human body and was of greater danger to the community.

In their country no one would oppose total prohibition. The Hindus, the Mohamadans, the Christians and the Buddhists, all declared that drinking was not good. He had no doubt that all sections of the community would be greatly pleased to see the country rid of this curse.

There was a consensus of opinion that total prohibition was the only remedy. The people by tradition, by religion and by their natural inclination were averse to the drinking of any intoxicants.

Only those who had vested interest would oppose such a measure. But they could not allow a few individuals to gain the upper hand in a question so vitally bound up with the welfare and happiness of the people. It was their duty to bring that resolution before the Government insistently and pray for consideration. This might not be accepted at once, but accepted it must be one day or other. Their request was that total prohibition should be the goal of Government Excise Policy.

Mr. Martinus C. Perera seconded the above motion. The resolution was carried.

The following resolutions were unanimously adopted:—

I.—“That as the Excise Advisory Committees as at present constituted do not represent a sufficient number of Buddhists, this Convention begs the Government to include a large number of Buddhists in these Committees.” Proposed by Mr. F. R. Senanayake, M. M. C., and seconded by Mr. P. Ranasingho.

II.—“That this convention strongly disapproves of the regulation made under the Excise Ordinance empowering the establishment of drinking facilities at fairs and festivals, and earnestly request the Government to frame definite regulations in regard to this matter.” Proposed by Dr. C. A. Hewavitarne and seconded by Mr. L. D. William.

III.—“That Total Abstinence Societies should take steps to secure the election of members to village committees who pledge themselves to introduce regulations to prevent the sale of liquor to women and children.” Proposed by Mr. W. H. W. Perera, Proctor, and seconded by Mr. G. L. Kulasekera.

IV—"That Government be requested to close on Wesak day all places for the sale of intoxicating liquor in villages where the majority of the population are Buddhists." Proposed by Mr. A. P. Gunaratne and seconded by Mr. D. E. Jayakody.

V.—"That the Director of Education be requested to encourage the teaching of temperance and the establishment of non-smoking leagues and temperance societies in all schools." Proposed by Mr. F. D. Jayasinghe and seconded by Mr. S. A. D. Dharmasena.

VI.—"That members of Total Abstinence Societies should refrain from attending functions of Buddhists where intoxicants are served." Proposed by Mr. P. Sirisena and seconded by Mr. D. B. P. Karunaratne.

V.II—"It is the opinion of this convention that it is highly desirable to secure from the Government the recognition of local option in connection with the establishment of taverns and liquor shops." Proposed by Mr. Jas. Ratnasara and seconded by Mr. D. M. Kannangara.

VIII.—"That this convention deplores the establishment of liquor shops in close proximity to schools and places of worship, inasmuch as it is detrimental to public interest, and earnestly requests the Government to make definite regulations on this point." Proposed by Brahimacari D. E. Wickramasooriya and seconded by Mr. D. C. Wijesinha.

ELECTION OF A SECRETARY.

Mr. J. E. Gunesekera was proposed by Mr. D. F. Suraweera, N. P., the retiring Secretary, to be the Hon. Secretary for the coming year and was seconded by Mr. J. Ratnasara. The proposition was put to the house and unanimously carried.

Mr. Gunesekera having briefly expressed his thanks, a vote of thanks to the chair terminated the meeting.

There was a large attendance testifying to the great hold the temperance cause has obtained on the Buddhist public.

Some Important Dates From Mahavansa.

Ceylon was Aryanized by the Aryan colony of Sinhalese who came with the first Conqueror, Vijaya, to the island, 2460 years ago. The country was inhabited at the time by the native yakkhos, who may have been of Dravidian origin, whose descendants are to-day to be found in the district of Biotenna and in the Veddah country. Readers of the Mahavansa need not be told of the Yakkho chiefs who held high revel when they were massacred by the Sinhala invaders with the help of Kuveni. Here is the passage as given in the seventh chapter of the Mahavansa: "In the city Sirivattha, in this island, there is Yakkha sovereign, Kālasena, and in the Yakkha city, Lankapura, there is another sovereign. Having conducted his daughter Pusamittā thither, her mother Kondnāmikā is now bestowing that daughter at a marriage festival on the sovereign there at Sirivattha. That great assemblage will keep up that revel, without intermission for seven days. This revel of festivity is in that quarter. Such an assemblage will not occur again: Lord! this very day extirpate the Yakkhas." Helped by the treacherous Kuveni, Vijaya destroyed the assembled Yakkhas. Vijaya thereupon assumed the court dress of the Yakkha chief, and his followers dressed themselves in the vestments of other Yakkhas. Vijaya then left the city of the Yakkhas and it is said founded the city of Tambapanni, and settled there.

An attempt has been made to show that the first colony of the Sinhalese came from, not Bengal, but Gujarat. Bengal has also a district called Rarha. In Gujarat also there is a place called Lāda. The sixth chapter of the Mahavansa, begins: "In the land of Vanga, in the capital of Vanga there was formerly a certain Vanga king. The daughter of the king of Kālinga was the principal queen of that monarch. That sovereign had a daughter named Suppādevi. Fortune tellers predicted that she would connect herself with the king of animals (the lion)." The princess one day fled in disguise and joined a caravan which was proceeding to the Magadha country. Here are names of the three countries adjoining each other, viz., Kālinga, Vanga and Magadha. The princess leaving the caravan went into the Lāda forest, where it is said that she joined the lion.

Vijaya, after having destroyed the Yakkha chiefs, settled in the portion of the land which he had given the name of Tambapanni and after some time had elapsed, the followers assembled and asked

Vijaya to become king. Vijaya wishing to have a queen-consort, sent a deputation to Madura, and obtained the hand of the daughter of the King of Madura, and she was brought over to Tambapanni, and installed queen.

The Conqueror, Vijaya, died without leaving any issue, but before his death he sent an embassy to Sihapura, to his brother Sumitra to come over to Ceylon and accept the sovereignty. Sumitra was far advanced in age, and he sent his son Panduvasudeva to succeed Vijaya. Panduvasudeva was reigning king, when Bhaddakacchāna the princess of the Sākya family arrived in Ceylon. She was made the queen consort of Panduvasudeva. The queen gave birth to ten sons and one daughter, and the latter was called Chitrā.

Certain Brahmans accomplished in the mantras prophesied that this princess would give birth to a son, and that he would destroy his uncles. The Sākya princes, sons of the Sākya Pandu, having heard of the departure of Bhaddakacchāna, came over to Lanka, and they were received by the king, and they were given land where they founded cities.

One of the Sākya princes, Digha gāmini, fell in love with the princess Chitrā, and they had clandestine meetings. A son was born to them, and he was called Pandukābhaya. He grew up to be a warrior, and began waging war with his uncles. Eventually he triumphed and became master of Lanka. The martial spirit of the Sinhalese received encouragement under this prince, and militarism was cultivated. Both from his father and mother's side, the Prince had Sākya blood. The Sākya royal family was called the Mahāvansa. Ceylon became the refuge of the Sākya family, and later on it was also destined to become the chief seat of the Buddha's Dharma. The Sākya influence began in Ceylon from the 90th year after the Buddha's parinirvāna.

The first colony of Sinhalas came from Bengal, and with the introduction of Buddhism from Magadha the king of Ceylon became an ally of the great Buddhist Emperor Asoka. From this time Ceylon came to be a camping ground of the people of Magadha. There is no doubt that many hundreds of Magadha people who came along with the royal apostle, settled in Anuradhapura, and introduced the culture of Magadha. The influence of Magadha began with the introduction of the Dhamma in the 237th year after Buddha's parinirvāna, that is 2224 years ago.

In the 339th year of the parinirvāna, Elāra the Tamil king began to rule at Annradhāpura. In the 383rd year of the Parioirvāo Dutthagāmini became King of all Lanka, he having killed Elāra in single combat.

In the 455th year of Parinirvāna the Tripitaka was put into writing, and the present year is the 2461st anniversary of Parinirvāna.

In the 846th year of Parinirvāna, Siri meghavarna built a great Saoghārama at Buddhagaya; and in the same year arrived the Tooth Relic.

In the 954th year of the Parinirvāna Buddhaghosa came from India and wrote the commentaries in Pāli.

In the 1703th year of Parinirvāo, Parakkrama Bahu the Great became King

In the 1742nd year of parinirvāna, Kirti Nissanka became King.

In the 1769th year of parioirvāna Māgha of Kalinga came to Ceylon and committed all kinds of atrocities.

In the 1794th year of parinirvāna, Chaoḍrabhānu of Java came to Ceylon and waged war with the Sinhalese.

In the year 1842nd of parinirvāna, the Tooth relic was removed to South India and brought back.

In the year 1849th of parinirvāo, the Pāli JĀtakas were traoslated into Sinhalese.

In the year 1894th of parinirvāna, Parakraina Bāhu the Vth became king.

In the year 2085th of parinirvāna, Rajasinha, the parricide, destroyed the religion of Buddha in Ceylon.

In the year 2135th ordioation was brought to Ceylon from Arakan.

In the year 2169th of parioirvāna, Ceylon was divided among the three princes, Kumārasinha, Vijayapāla and Rajasinha.

In the year 2249th year of parinirvāna Sri Viraparakrama Narendra Sinha, the last prince of the Sinhala dynasty became king.

In the year 2289th of parinirvāna, under the patronage of King Kirti Sri, Upasampadā Bhikkhas were brought from Sisim, and the Sāsana re-established in Ceylon.

In the year 2359th of parinirvāna the last King of Ceylon was deposed; and the whole country came under English rule.

Nalanda.

HISTORICAL SKETCH.

This, the nothern threshold, as it were, of the Kandyan hills, half way between Matalé and Dambulla, has from its important strategic position more than once proved its worth in the military history of Ceylon.

During the campaigns of Parakrama Bahu the Great against Gaja Bahu and Manabharana in the 12th century "the country of Alisaraka"—the modern Elahera, some 15 miles from Nalanda—witnessed much fighting.

A Fortress was built at Nalanda by Prakrama Bahu for himself. See lxx., 163-172 Mahawansa.

"Thereafter Prakrama Bahu sent unto the General Mayageha and commanded him to carry on the war at Alisaraka. And he proceeded thither with great joy, with skilful and valiant men, and built a Fortress at Kalala-Hallika and occupied it. Thenco he advanced to Alisaraka, and fought three battles at the fort in the village Nandamulaka, and seized the fortress. After that he took the fortress at the village Kaddura and again fought and took possession of the fortress at Kirati.

And King Gaja Bahu's forces, who came to oppose him, held the lortress which they had built at Vilana. At this time Prakrama Bahn, whose valour no man could surpass, built himself a fortress at Nalanda, and held it. And hearing that (the enemy held a fortress so that they might oppose the advance of Mayageha) he secretly sent forth two or three hundred thieves skilled in house-breaking, commanding them to set out at midnight and, taking with them sharp-edged deer horns, to break into the fortress and seizc it. Thereupon the General Mayageha, in obedience to these commands, broke the fortress and took the enemy captive. And then he took the stronghold at Mattika-vapi, and the two strongholds at the Uddhakura and Adhokura villages, and moreover broke into and took the fortress at the village Nasinna. Thus did he bring the country of Alisaraka under his anthority."

Subsequently Prakrama Bahu "tarried at Nalanda, and took his pleasure there, like unto the chief of Gods," making it his headquaters, and constructing other fortresses adjacent to it.

Six centuries later, when Kandy had become the capital of the Island, references to Nalanda occur in the journals of European Embassies from India to the Kandyan Court, as the Mavata or old track, from Trincomalee to Matale traversed that Kadawata (" pass ").

Mr. Pybus passed through Nalanda in 1762, carrying a despatch from the East India Company at Madras to the King of Kandy.

"On the N. E. of the road, paddy plantations belonging to a village called Navelly (Navula); the road in some parts very muddy and dirty, and in others very stony and rocky, up and down a hill with thick wood on both sides; and on the west side of a river called Nawlundy, a very strong stream in it about up to the middle. There seems to have been a kind of bridge across it by the appearance of the stones on each side a few yards below which is a natural spring in the midst of the bed of the river, which keeps constantly bubbling up like the boiling of a pot. Crossed this river; and about a mile and half on the other side, or nearer, two miles up a stony road and lanes, is the village of Cravetty (Sin: Kadawata) where we arrived about quarter before six. I walked a good part of the way, and passed through a kind of "guard," which is a small inclosure with a mud wall on one side and two or three small houses on the other. Here lay an old iron three-pounder. How it came there, I could not learn. I suppose it, however, some Portuguese prize. They told me two others had been lately taken away to fight the Dutch."

During the Kandyan Rebellion of 1818 Nalanda was occupied by a detachment of British troops, and formed the most northerly outpost. It was from here that an attempt—nearly successful—to remove the Tooth-Relic from Kandy by stealth was frustrated. The Ceylon Govt: Gazette of the period records:—

"Capt: Hardy had been left by Lieutenant Col: Kelly with instructions for a temporary re-occupation of Nallandy, for the Lt: Col: has not yet decided upon the best situation for a permanent post in that neighbourhood, nor whether there is not a more advantageous position on the northern bank of Nallandy-oya, which he has directed Capt: Hardy to examine and report upon. (Octr: 3rd 1818.)

On the 1st instant Lt: Col: Kelly returned to Nallandy from Dambool Vehary, leaving some stores and 187 stands of arms in charge of the Priests, to whom the temple was given up, and who promised to send them to Nallandy, which they faithfully performed on the

4th inst: dispatching them by a number of temple coolies. On the same day Lt: Sweeting arrived at Nallandy with a part of his detachment from Trincomalee (Octr: 10.)

Lieutenant-Colonel Kelly is still at Nallandy superintending the posts which are to be established for the security of the country and receiving the submission of the people, who had on the 2nd instant brought in 634 stand of arms. Hannesgedara Mohottale, a very active rebel, had been taken in a cave in the jungle by some Kandyans of the neighbouring villages, who collected together of themselves, made him prisoner, and delivered him np. (October 17.)

The last intelligence that we have received of his (Pretender) lurking place is from Nallande where, on the 19th instant, 2 Caffre soldiers and 9 or 10 Kandyans gave themselves np with their firelocks to Lt: Col: Kelly. The Caffres were the two men who were taken prisoners by the rebels about 3 months ago in Harispattoo, and had been compelled to serve under Pelime Talawa (Octr: 24.).

It would seem that Kappitipola has some little reliance upon a negotiation that he had just opened with Lt: Col: Kelly at Nallande, which we noticed in our last paper. He would otherwise probably have tried at last to escape instead of announcing his name with so much eagerness (Nov: 7.).

The precions [Tooth] Relic, on which the destinies of the Kandyan Monarchy are supposed to depend, was deposited by Lt: Col: Kelly on the 11th at the Temple of Nettawelle, on the road between the ferry of Wattapologa and Kandy. A fortunate time is to be discovered for its removal, when it will be conveyed in a procession and restored to the great Temple at Kandy.

This high-valued relic appears, by the deposition of one of the party, to have been stolen from the Temple several months ago by two priests and three other persons; the informer has given a minute account of the manner in which the several caskets in which it was secured were broken open, but there is nothing at all interesting in the detail.

It was recovered by Ensign Schoolbraid near Pubilia, in the same jungle where he took Madugalle. He was informed by the people who so much assisted him that a Buddhist Priest had been seen lurking about the forest, and he desired them to seize and bring the priest before him.

This they soon performed, and with him they brought three other men looking like coolies, who appeared to be carrying a

great deal of baggage. Ensign Schoolbraid asked what the contents were of all their bundles, and was answered. "The Priest's clothes;" but that officer not accustomed to meet Buddhist Priests in the jungle with such a wardrobe, had the bundles opened. Upon examination they were found to contain the relic and all the interior caskets, richly ornamented with jewels; the large outward case, which is silver-gilt and of considerable size, had been, of course, left in the Temple to prevent any suspicion of the theft.

Ensign Schoolbraid went directly with his priest and his prize and delivered both up to Lt: Col: Kelly at Nallande. (Kady, Nov: 10.) From Nallande Lt: Murphy of the 73rd, writes "That the people seem to be attached to our Govt: they bring in stores of provisions and even declare themselves ready to fight in our cause" Nov: 22. For several years Nallande continued to be held as a British Military Station. Davy noted in 1821:—

"The post of the Nalande is on the confines of the hilly region of the interior. In point of climate, it resembles more the plains than the mountains, having its unwholesome periods, and being liable to long droughts."

It was abandoned before Major Forbes wrote of it in 1841:—

"Nalande, as a Military post, proved very unhealthy: its small Fort occupied the summit of a rocky hillock, and in situation as well as in salubrity too closely resembled many of the military positions which were originally occupied by the British troops in the Kandyan country. In the neighbourhood of Nalande are two caves, from which a small quantity of saltpetre was prepared under the Native Government."

The modern village of Nalande is situated in the Wagapana Udasiya Pattnwa, Matale North, 14 miles from Matale, and the same distance from Dambulla.

The British Fort of the early 19th century stood on a hillock, to this day called Kotuwe Godella, close to the hamlet of Peragaha-madu, and south of the Nalande oya.

Its site is densely overgrown with jungle, but the outlines of the Eastern escarpment can still be followed to some extent

The curtain of the fort lay lengthwise from N. E. to S. W., with bastions at the corners. The greater axis within ramps was about 56 yards, the width varying from 35 yards on the N. E. to 22 yards at the middle, of the main stretch. See Mr. D. A. L. Perera's drawings &c. The level inside the site is higher for 12 to 15 yards at the ends than in the middle. The iron cannon (8ft: 5 in. long 4 in. bore) now resting on the roots of the large tamarind tree in front of the Nalande Resthouse, doubtless came from this British Fort.

News and Notes.

We are glad to announce that the Trustees of the last will of the late Mr. Simon Hewavitarne have issued as the **Tripitaka Commentary Publication** first of the series of the Tripitaka Commentaries the Commentary of the Peta Vatthu. Our readers have read the translations of a few of the stories from the Peta Vatthu Atta Katha.

We are authorized to state that the Thera Gatha Commentary is completed and will be issued in a month or two. Among the other volumes nearly ready for issuing are the Theri Gatha Commentary and the first part of the Digha Nikaya Commentary. Of the other Commentaries about 20 forms have been printed of the Dhamma Padaṭṭhakatha; 13 forms of the Visuddhi Magga; 9 forms of Udanatṭha Katha; 16 forms of the Sutta Nipata Atṭha Katha and 23 forms of the Anguttara Nikaya Atṭhakatha; 20 forms of Maha Niddesa Attha Katha.

The Manuscripts in the printers' hands are the Commentaries of Netti Prakarana; the Buddha Vamsa and the Samyutta.

The Committee in charge consists of three learned Bhikkhus Boruggamua Revata Thero, Suriyagoda Sunangala Thero and Mapala-gama Chandajoti Thero under the Direction of Siri Mahagoda Nāṇissera Pradhana Nayaka Thero.

Our readers are informed that the Index to Vol: XXV. of this Journal is sent to them with the present number **Our Index for 1917.** so that it may be of use to those who wish to get their copies bound.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

FOUNDED BY THE ANAGARAKA H. DHARMAPALA.

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No. 2.

Buddhist Poems.

THE GRAY SHADOW.

And Indian Summer sad and sweet,
With sensuous lips and dreamy eyes,
Cried, "come with me, love's joys are fleet,
O haste with me to Paradise."
But ah, behind her fair disguise,
I saw a pale gray shadow stand,
The ruthless death whose marble hand
Doth sweep the leaves from branches high.
His dirge rang o'er the misty land,
"Things that are born are doomed to die."

I lay npon the sea sands brown,
Sands crowned with starlight of the June.
Star music softly drifted down
Borne on the wings of the slim Moon.
The Ocean sang an ancient rune
Its crested waves were silvery fire,
"What hand doth tune thy heavenly lyre
O life"? In awe I then did cry.
But naught but this met my desire—
"Things that are born, are doomed to die."

In Kusinara's famous grove,
 White blooms fell from the Sala tree,
 Like tears of grief shed by sweet love
 They drifted over wood and lea,
 The while disciples bent the Knee,
 Before the dying Perfect One,
 "Look not back 'ere the goal won,
 For thy loved Master cease to sigh,
 Who triumphs in His life work done—
 Things that are born are doomed to die."

I' envoy.

Prince—Blessed One—the heaven sent—
 Thon livest still, though centuries fly.
 For Thee the dictum was not meant,
 "Things that are born are doomed to die."

SONNET.

"Have mercy Lord," I prayed with heart wrung sighs,
 "My troubles are far more than I can bear."
 The Perfect One replied, "My child, look where
 True suffering bides; nor gaze in mournful wise
 Into thy heart, where self the monster lies;
 Behold the world with all its load of care."
 Appalled, I hid my face in black despair,
 Like Agamemnon at the Sacrifice.

"What are thy shallow griefs compared with theirs?"
 "O Lord no longer for myself I pray,
 But for the hapless ones caught in the snares
 That sin and wretchedness doth set alway."
 Then the adorable—"Thy woes will flee,
 Lost in thy pity for earth's misery."

Irene Taylor.

Polonnaruwa.

The past greatness of Lanka as portrayed in the histories of Ceylon such as Mahawamsa and Dipawamsa would have been classed as mere oriental exaggeration and myth, if not for the living monoliths, massive dagobas, extensive tanks, well-writ inscriptions and various other structures of unsurpassing beauty left to us at Anuradhapura, Polonnaruwa and other ancient capitals of Ceylon by the ancient Sinhalese, to settle the doubts of the prejudiced and unbelieving minds. The more we see these ruins the greater becomes our belief in these ancient chronicles.

Even if there had been no such relics of the past, the existence of these ably written chronicles would prove that the ancient Sinhalese were not mere dumb devotees of the religion, but a nation advanced to the highest literary eminence.

Although Mr. S. M. Burrows, in his 'Buried Cities of Ceylon' says that "the Sinhalese do not rank as a literary nation and have not produced a single author with any claim to literary eminence" we have a higher authority to prove the contrary. Professor Geiger, in the introduction to his Dipawamsa and Mahawamsa (translated by Mrs. Coomaraswamy) says "I feel that from the stand-point of the history of literature, the Ceylonese chronicles deserve notice not only amongst Orientalists, but in wider circles. The Mahawamsa is already worthy of the name of a true epic. It is the recognized work of a poet."

When Anuradhapura, the sacred capital of Lanka became subject to repeated invasions from South India, the Sinhalese kings were forced to change the capital from its sacred precincts to Polonnaruwa which was then called Pulastipura, and the kings who held sway there did not leave it to be one unworthy of the former capital. Before it became the capital, Polonnaruwa was a town of importance; in the Mahawamsa, reference is made to Polonnaruwa during the reigns of Agga Bodi III. (624 A. D.), Agga Bodi VII. (781 A. D.), Sena I. (846 A. D.), Udaya I. (901 A. D.) and Mahinda IV (975 A. D.). To quote an instance, in the reign of Agga Bodi VII. it is said that this king "died

in the sixth year of his reign during his stay at the city of Pulatthi." (Mahawamsa, Ch. 48). But in the reign of Vijaya Bahu I. (1065 A. D.), we find it definitely stated that Pulatthi (Polonnarnwa) was chosen the capital of Lanka. This king constructed a massive rampart and a moat round the city as a safeguard against Tamil invaders. He also built a five-storeyed palace, a sanctuary for the Tooth-Relic and many other buildings of great beauty.

His peaceful reign at Polonnarnwa was again disturbed by Tamil invaders who came against him with large armies. The king temporarily gave way and collected a suitable army, gave battle and became victorious. Further, to ensure the safety of his kingdom, he penetrated far into the Tamil provinces in South India and fought many battles with victory. Thus did Vijaya Bahu "the Ruler of men, hold the reigns of Government without any fear, in his hands for forty five years more and when he had improved the religion of the land and the country which was sore distressed by wicked Tamils, he ascended up to heaven," (Mahawamsa Ch. 60). After the demise of this king, Jaya Bahu, Vikrama Bahu and Gaja Bahu II were rulers at Polonnaruwa. Their reigns were periods of internal turmoil and their power was not sufficiently great to withstand the repeated invasions of the Tamils who plundered the city and destroyed the magnificent buildings. When Lanka was in such a distressed state, there arose a prince of great prowess, valour and courage, who subdued the internal dissensions and wrought terror in the minds of the invaders. It was Parakkrama Bahu the Great (1164 A. D.) In the whole of the Polonnaruwa period, his reign was the chief and most notable. This king sent armies to Burma, South India and other places, conquered their countries and filled them with alarm. Thus did Parakkrama Bahu bring the land of Lanka under one canopy and for the welfare of the religion and country, he built many Viharas and tanks, some of which still exist at Polonnaruwa as monuments to symbolize his chivalry and zeal. In this manner the city of Polonnaruwa enjoyed the blessings of this powerful monarch.

After the death of this great king, 19 sovereigns ruled at Polonnaruwa, of whom special mention should be made of king Kirthi Nissanka Malla (1198 A. D.). This king also ruled with a firm hand and established the kingdom on a sound position and embellished the whole of Lanka with religious edifices and various other buildings. In the course of this article mention will be made of some of the remains of these proud monuments as seen by the interested visitor.

to-day. The reigns of the other 18 rulers are less important. Internal dissensions and foreign invasions again crept in with the result that in the reign of Bhuweneka Bahu II (1293 A. D.) the city of Polonnaruwa had to be finally left to the cruel mercies of the Tamil invaders and Knrunegala was chosen as the capital. Thus we see that Polonnaruwa was the capital of Lanka for a period of well-nigh four centuries and it would be highly interesting to examine the ancient and historic vestiges found there now of the marvellous structures of this by gone epoch.

Polonnaruwa, commonly known as Topawewa is situated in the Tamankaduwa district in the North Central Province, about 66 miles from Anuradhapura and 80 miles from Matale via Sigiriya. The ancient name of Polonnaruwa was Pulastipura which means the city of Pulasti. Pulasti was a *Yakka* king who was an ancestor of Ravana and according to tradition, he held sway at this city. The name Polonnaruwa may be derived also from Pulinda Nagara, which means "the town of Pulindas" who were the ancestors of the present Veddas. Some people wrongly assume that as the snakes called *Polongas* (vipers) abound in this locality, Polonnaruwa means the 'town of Vipers.' In more modern times, Polonnaruwa received the appellation 'Topare' which is an anglicized form of Topawewa. *Tupa* is a *dagoba* and *weva* a tank, so Topawewa means the tank having a shrine.

At Anuradhapura, we (six of us) secured the necessary provisions required for an eight days' jungle trip and engaged a double-bullock cart to Polonnaruwa and thence to Matale, for a sum of Rs. 40/-, and in the early hours of one morning, after proceeding a distance of $8\frac{1}{2}$ miles came to Mihintale, the most ancient historic place where Buddhism was first introduced to Lanka by Arahat Mahinda Thero (307 B. C.). After morning tea, we visited the ancient shrines and came back for breakfast. Mihintale village possesses a beautiful tank and some 25 to 30 small bazaars. The people depend on this tank for their sole supply of water. Visitors can get their meals supplied at Mihintale. At 2 p. m. we started again and passing the village called Galkulawa, came to Thirappana (10 miles) for the night. At Galkulawa there is a small tank which is the only source of water supply. At Thirappana there are a few boutiques and a fairly large tank. We had our dinner there and after a few hours' sleep, started again at 3 a. m. and reached Maradankadawala junction (7 miles) for morning tea. The direct road from Anuradhapura and the one from Mihintale meet here. Along the

direct road, Maradankawala is 21 miles from Annradhapura. This is a fairly big town having about 40 bazaars, a Resthouse, Dispensary and a Post Office. The tank by the same name is the source of water supply. Just at the present Post Office, the main road branches out, one to Kekirawa and one to Habarana. Along Habarana road we proceeded for 2 miles and halted for the mid-day meal at Thoruwewa, a small village with a tank. There after our mid-day meal we started again at 1 p. m. and passing the village called Galapitigala came to Habarana, a distance of 16 miles at 8 p. m. At Galapitigala, we saw the highest mountain in the North Central Province called Ritigalakanda. Habarana is an important junction where roads to Topawewa, Maradankadawala, Trincomalee and Matale meet. A picturesque Resthouse, a Receiving Post Office, a row of boutiques, a Government Dispensary and a few cottages mark this village. We had our dinner and stayed there overnight. Next morning, after tea, we proceeded to Ambagaswewa (8 miles) for breakfast. This place is situated in the jungle. A small water course flowing by the cart road supplied us with water. After breakfast we started again at 1 p. m. and came to Minneriya, (7 miles,) for dinner. Here we find the second largest tank in Lanka—Minneriya tank, built by king Mahasen (277 A. D.) is said to have been 20 miles in circumference and it irrigated thousands of acres of paddy land. At sun-set and moon-rise, this tank presents a glorious and rare scene. On the great bund, we find a stone pillar with an inscription on two sides. A good many letters have been totally effaced. A few huts and coolies lines form the village. The P. W. D. Bungalow afforded shelter for the night. Next morning at 3 a. m. we began to march onwards and passing the well-known Giritale tank, came to Polonnaruwa a distance of 12 miles at 8 a. m. Polonnaruwa is a small town having a resthouse, Government school, a Dispensary, two or three Government 'Officers' Bungalows and a few boutiques. The 'Pedris Pilgrim Rest,' built in memory of late Mr. Edward Pedris, supplies a want long felt by the pilgrims. Pilgrims can take shelter at the Government school also. The Topawewa tank and the beautiful ruins of historic fame adorn the whole of Polonnaruwa. After breakfast, at 1 p. m., having engaged a guide for a nominal fee of one rupee we proceeded to visit the ancient ruins.

The first ruin we visited is popularly known as Naipena Vihara. This is an old structure in ruins. Several stone pillars and slabs lie here and there. On one side there are the remains of a Hindu *devala*

which is locally known as Pulleyaram Kovila. Just opposite, we find several other devala ruins. There is a figure of a large five-headed cobra in this ruin and the popularly known name Naipena Vihara (Naipona means hood of a cobra) may have been derived from this cobra figure. The Archaeological Reports say that this is a Naga Kovila. As we proceed a few fathoms from this devala, we come across a jungle track which leads us to the 'Lotus Bath.' About this bath, the late Archaeological Commissioner says "The artistic conception of this beautiful stone bath is worthy of all praise. Imagine a gigantic lotus flower of granite, full blown, 24 feet 9 inches in diameter with five concentric lamina (all single course stones except the topmost, which has three courses) of 8 petals gradually diminishing to a stamen 5 feet 4 inches across." This is the lotus bath of Parakkrama Bahu the Great mentioned in the Mahavansa.

Retracing our steps we proceed along the main path, and come to the Demala Maha Séya quadrangle. It is very difficult to ascertain the exact site of Demala Maha Séya. The Archaeological Reports speak of the Demala Maha Séya quadrangle in which are a massive circular-shaped mound in the thick jungle and a *Vihara* situated about $\frac{1}{2}$ of a mile away. For both these, people have assigned distinct names and a visitor guided by these local names will be at a loss to find out any trace of Demala Maha Séya. The massive circular-shaped mound is known as Unagalvehera and the other vihara is termed Veluvanaramaya. Mahawamsa says that "The Lord of the land" (Parakkrama Bahu the Great) "built the great thupa 1300 cubits round about. It was the greatest of all the Thupas. Like unto another Kilasa and it is called the Demala Thupa because that the Demalas, who were brought hither from the Pandu country after it had been conquered were also employed in the building thereof." The present Unagalvhera, occupying about 12 acres of land may probably be this Demala Thupa. As this is situated in the thick jungle, it is very hard to have a walk round it. But we can with some difficulty ascend the summit where a small dagoba-shaped mass of bricks exists. This ruin has not yet been properly excavated. On the other hand, what is known as Veluvanaramaya (the so-called Demala Maha Séya Vihara) is a temple of exquisite beauty, containing valuable material for archaeological purposes. As we go through the main entrance, which contains a beautiful carving of a *makara* head, we come to the spacious hall walled with beautiful images. On either side are the galleries with the remains of the steps of a stairway which lead up to them.

Passing along the main hall we come to the inner vault where a huge standing image of Buddha, on a full-blown lotus pedestal is seen. The head portion of the image has probably been wantonly broken by invaders who were misled by the belief that these statues contained rich treasure. Now turning our attention to the walls, we come across the painting glory of the ancient Sinhalese. All the inner walls are embellished with exquisite paintings, depicting *Jataka* stories of Buddha. The Vidura Pandita *Jataka*, Tundila *Jataka*, Sasa *Jataka*, Guttilla *Jataka*, are only a few of the many *Jataka* paintings this Vihara contains. In addition to these *Jataka* stories, we find a beautiful painting of the Sankissa Ladder, showing the Buddha descending the ladder of gold, from *Thositha Bhavana*, after preaching to the *Devas* and His Mother Queen Maya.

Expert archaeologists have expressed the opinion that these frescoes were the best specimens of Sinhalese art extant. Mr. H. C. P. Bell, C.C.S., in his Report for 1909 says. "Probably in no old structural Buddhist temple in Ceylon—certainly in none left to us—was a greater wealth of exquisitely painted scenes from Buddhist legend ever presented than at this Mediaeval Vihara of Polonnaruwa." The walls that bear these paintings are on the verge of collapsing and it will be a great loss if copies of them are not taken in time. Through the timely intervention of Mr. Gerard A. Joseph, C. C. S., the Acting Director of the Colombo Museum, some leading Buddhist gentlemen have collected a large sum of money to be left at the disposal of the Government for copying these paintings, and we understand that this work will be taken on hand very soon. The outer walls of this structure contain diverse figures of *Devas*, dwarfs and lions. These add much to the grandeur of the building. On each of the side walls, we find two images of "dwarapalayas" (Gate Keepers) of so singular beauty that they appear to be the work of yesterday. As regards the historical reference to this vihāra, Mr. Bell, C. C. S. says "It will not perhaps be rash to assign the original construction as distinct from its later improvements of the Demala Maha Séya Vihara to that Masterful ruler Vijaya Bahu I (1065-1120 A. D.) grandfather of Parakkrama Bahu the Great, whose prowess, activities, poetic attainments and strong religious zeal tempered by tolerance for alien worship are recorded in the Mahawamsa:—He caused also a great many viharas of exceeding beauty to be built in diverse parts within the city of Polatthi and monks of the three brotherhoods to dwell therein and satisfied them greatly.....and he took not away that which had been granted aforetime to the devalas."

A few minutes' walk from Unagalvehara brings us to Galvihara. The hollowed out rock temple and the colossal images have withstood the ravages of time and present one of the most striking impressions that entrance the beholder. As we enter the vihara from the north, the first image that meets the eye of the visitor is a large recumbent Buddha of over 15 yards in length, in the *Pari Nibbana* attitude. The sublime expression of the face and the serene posture of the holy body, added to the stillness of the jungle that surrounds the vihara, tend to cause a thrilling and reverential effect in the minds of the devout pilgrims. The image rests on a carved rock slab. Passing this image, we come to another standing image, measuring over 20 feet in height, on a lotus pedestal. From the grief-stricken posture of this image, with crossed arms, as if in deep contemplation, standing at the head of the dying Buddha we can well believe the image to be that of Ananda Thero, the beloved disciple of the Tathagatha. A portion of the head of this image has been broken off by some merciless vandals. Even this wilful vandalism, does not lessen the expression of utter abandon of deep despair. Just adjoining this image is a well-cut stone inscription having 51 lines which according to Dr. Muller, speaks of the virtues, and prowess of King Parakkrama Bahu the Great and of the rules for the ordination and behaviour of the *Sangha*. It also exhorts the novices and the Theras to apply themselves to the study of the Doctrine. Then we come to the small cave which possesses a graceful image of a seated Buddha on a lotus pedestal, having a *chouri-bearer* on either side. The pedestal and the *makara thorana* display exquisite workmanship. Two beautiful miniature pillars stand at the entrance to the cave. The seated image and the pillars are carved out of the huge rock which has been hollowed out to form the cave. On either angle of the entrance, there are to be seen two well-preserved frescoes of a high artistic order, about which Sir John Marshall, the Director General of Archaeology for India, says "It is a singularly beautiful piece of work and it is of exceptional value for the history of art in the later mediaeval epoch, and it would be a thousand pities if these frescoes were to fade away or if anything worse were to happen to them before they are copied." The two frescoes have since been copied by Mr. W. M. Fernando of the Archaeological Department. Two copies of these frescoes were sent to India and two are to be seen at the Colombo Museum now. Both these frescoes are supposed to be scenes from the *Vessantara Jataka*. The walls and the roof of the cave show

traces of painting, but it is said that these paintings had been gaudily modernised by a Buddhist priest with more zeal than knowledge with the result that in the attempt to remove it the originals were effaced. To the left of the cave, we find another graceful image of a sedent Buddha, on a lotus pedestal, canopied by a well-carved *makara thorana*. On the *maluwa* there are traces of brickwork and along the top of the rock are seen small holes into which the roof fitted, according to Mahawansa this *vihara* was built by king Parakkrama Bahu the Great. About this *vihara*, Mr. H. C. P. Bell, in the Archaeological Report for 1907 says that "the chief of the few choice exceptions in which Polonaruwa transcends Anuradhapura in this respect is furnished by that magnificent masterpiece Gal Vihara." He identifies it with "the Uttararama nigh unto the Mahathupa" (Mahavanso chap. 78. v. 76).

Facing Gal Vihara, stands a dagoba which is popularly known as Kiri vehera (milky Dagoba). The historical name of the dagoba is evident from the quotation above. It is in a reparable condition. Up to the *Kotherella* (upper pinnacle) the structure is in good repair. The very lower base and *kotkerella* are in a dilapidated state. In the *maluwa*, around the *dagoba*, four *asanas* for offering flowers to the *dagoba* and several stone pillars are found. There are three or four mounds which may probably be sister *dagobas*. The pillars and the other stone foundations in the outer *maluwa* may have been *piriven* houses.

In the same rectangle, adjoining Kirivehera is Jetavanarama vihara, which is in design, similar to Velavanarama vihara. Just at the entrance, we find two beautifully carved *doratupalayas* (guards) made of stone, connected to the main door by two elaborately carved *makara* heads. Three stone steps of rare beauty lead us to the main entrance. Then, we come to the main hall brick walls. Passing the main hall, a stairway comes to view, which leads to the now non-existent storeys. Adjoining this, is the shrine hall, where a huge headless image of Buddha, in standing attitude, on a lotus pedestal, is found. The inner walls do not now contain any frescoes, but there are traces of some at one entrance. In the main hall some broken pillar capitals of perfect beauty are seen. The exterior walls of this *vihara* are tastefully carved with beautiful images. The outer brickwork is simply charming. This *vihara*, very probably the Lankatilaka of the Mahawansa, was built by king Parakkrama Bahu the Great "as if he displayed before men's eye, the magnificence of Jetawana" the usual abode of the Buddha, at Savatthi.

Facing the entrance of the Jetawanarainaya, is the Hewisi Mandapaya. This is a rectangular platform having on it about forty stone pillars systematically placed along the sides. The pedestal on which this platform stands possesses beautiful carvings of lions, swans and so forth. This may have been an outer *mandapaya* where "sabda-puja" ceremony was carried ou.

Then we come to what is called the Danisaba Mandapaya. This is a storeyed building having a raised mandapaya, at the centre. There are four beautiful *sandakadapahanas* (moon stones) at the four entrances to the *maluwa*. On each side of the platform we find four exquisitely carved stone pillars which formed the "Simawa." This may have been the priory where monks resided during ancient days (*Baddasimū-pāsada*. Mah. c 78. v 72). The raised platform at the centro is the mandapa for preaching. In one corner of the *maluwa*, we see three stone sinks and a large pond (*pokuna*).

From this place, Rankot vihara (Dagoba with golden pinnacle) comes to view. This *dagoba* is in a dilapidated condition. It ranks as the largest *dagoba* at Polonnaruwa. The upper pinnacle appears to be sound. The whole *dagoba* is covered with vegetation. All round the *maluwa*, there are remnants of stone slabs and pillars. Four cave-like rooms in the four sides of the base of the *dagoba* are to be seen. These may have been "asanas" where images of Buddha were kept. There is an inscription on a square stone pillar, carved on all four sides, which speaks of the valour of king Kirthi Nissanka Malla.

From Rankot vehera, our guide took us along a bridle path to the ruins of another *dagoba*, which he casually called Polouaru vehera. This *dagoba* has not been identified. A flight of steps took us to the lower *maluwa* where stone pillars, head of an image of Buddha and some well-carved doorways are found. The *dagoba* is a mere mound of bricks without any shape. On the top a triangular stone inscription is to be seen.

Then again coming to the main path, we proceed a little distance when the ruins of a huge *devala* come to our view. This is a square building. In one enclosure, we see the image of a god and in another the "vahana" of the god—the Nandiya Bull. The *maluwa* is almost wholly covered with stone remnants.

Passing this, we meet the ruins of a *dagoba* known as Pabalu vehera. This is about the third *dagoba* in size at Polonnaruwa. The whole structure is in ruin. The remains of stone pillars and slabs are to be seen along the mound. This *vehera* has not been identified.

From Pabalu vehera, we take a cross cut and come to another *devala*, which is in an excellent state of preservation. The whole structure is square-shaped and made of granite. This is one of the Siva devalas. The structure of the building is somewhat similar to the so-called Galgedige at Nalanda, though smaller in size. On the four corners of the building we find four Nandiya Bulls beautifully carved. In the inner enclosure, we find a large "*Lingam*" stone. An inscription in Tamil runs on two sides of the outer walls.

On our way back, we come across the ruins of another *devala*, passing which the beautiful sight of Satmahal Prasadaaya comes to our view. The exact identification of this structure is not yet certain. It has, as the name signifies, 7 storeys which gradually taper towards the top. On the outer side of each storey is seen a horse-shoe shaped design with small holes, the purport of which cannot be imagined. Just within the entrance we can see a staircase leading to the top. Excepting the upper storey, the whole building is in good order. It can hardly be termed a *prasadaya*, for it is too small for one. Its size, shape and the high pinnacles makes it look more like a light tower than a *prasadaya*.

Close to this building, stands the huge stone slab containing a long inscription. This is called the 'Gal Pota' (Stone Book). The slab is about 26 feet by 5 feet by 2 feet. A singularly beautiful border containing a double band of *hansas* in high relief runs round the whole slab. At each end of the slab, we find a female figure (Sri) with a couple of elephants, holding a *Kalasa*. The inscription records the noble qualities, great deeds and meritorious actions of king Kirthi Nissanka Malla. A full translation of this inscription is found in the *Epigraphia Zeylanica*, Volume II part 3. In this inscription reference is made to the stone slab having been removed from Saegiriya and a controversy has arisen among Scholars as to the identification of Saegiriya. Some say it was brought from Sigiriya in the Central Province and others say from Mihintale which was formerly known as Saegiriya. In either case, the distance covered is over 40 miles. What we have to say about this is that, if not for this reference therein made, no one would believe that it was ever brought from either place. A hundred stalwart men of the present day would find it rather hard to move the slab such, and it is beyond our comprehension to determine how it was removed there some 8 centuries ago.

Adjoining the Gal Pota is what is known as the Hstadage (Shrines of 60 shrines). This structure is in complete ruin, but it possesses traces

of its original beauty. At the entrance, there is to be seen a beautiful moon stone (*sandakadapahana*). The inner shrine contains a broken image of Buddha together with many broken pillar capitals. A slab with an inscription, vertically mounted, attracts the attention of the visitor. The exact identity of this building is not known, but it is believed that it was once a repository of the Tooth Relic.

Then we come to the beautiful Watadage. This charming structure is the most exquisite among the unrivalled remains of the royal temple premises. Watadage means "circular relic house." This circular building is over 100 yards in circumference and is carved of granite. The first circular hall or the *maluwa* is enclosed with a tasseled stone wall of superfine beauty, supported by pillars and is floored with smooth stone slabs. The outer wall is beautifully engraved with lions' and human figures. There are four entrances to this structure at each of which we find a *sandakadapahana* of special beauty. In the *maluwa* there are four flights of steps of equal splendour which lead to the upper *maluwa* or platform. On this platform, facing the four entrances, are four seated images of Buddha on beautiful *asanas*. In this circle, some other images on smaller pedestals are to be found. Behind these, we see the dome-shaped small *dagoba*. The stone pillars round the upper *maluwa* show that there had been a roof over the whole structure in the ancient times. "Watadaga," says Mr. H. C. P. Bell, "is unrivalled as the most beautiful specimen of Buddhist stone architecture existing in Ceylon and it is a magnificent relic of the glory of Polonnaruwa in the 12th century." There is a doubt as to the identity of this structure. It is generally believed to be the Dalada Maligawa (Relic House) built by Parakrama Bahu the Great in the 12th century. It is highly gratifying to see that this structure has been fully restored.

Now we direct our attention to the next ruin close by, known as Thuparamaya, a massive brick structure of unsurpassed beauty. The entrance to the building is supported by two pillars over which stands a *makara thorana*. Next, is the main spacious hall. We can see here the huge layers of brick that form the walls. Further in, there is another smaller room passing which the main shrine with its vaulted roof is reached, where an *asana* of a broken *Hitipiliwue* is seen. To the right and left of the *asana* we find 8 images of Buddha, four seated and four standing. In one corner of the hall, there is a stairway leading to the top of the roof. The visitor, on reaching the top is simply struck with wonder, at the exquisite beauty of the square top of the roof, with

all its embroidered mouldings. The ancient skill in brick work is well represented there. The Archaeological survey identifies this structure to be "the Trivaka" vihara built by Parakkrama Bahu the Great in the 12th century A. D.

From Thuparama, we go to Nissanka Latā Mandapaya, which deserves the special attention of the visitor. This is known to be the flower-trail Hall of King Nissanka Malla. It is a square structure, surrounded by a stone railing of a choice selection. Inside we find, on a raised platform 8 elaborately carved stone pillars which surround a small dagoba. The special purpose for which this superfine structure was made cannot be ascertained. In passing, reference must be made to the very creditable replica of this *mandapaya* erected at the General Cemetery in Colombo, in memory of the late Mr. Simon Hewavitarne. This fairly good copy shows that the present Sinhalese, with a little "coaching up" can claim to possess at least some portion of the magnificent stone art which belonged to the ancient Sinhalese. This erection may have cost the Hewavitarne family much, but the credit due to them in at least trying to revive this art will be much more.

Next to Nissanka Latā Mandapaya, there is an enclosure with a standing image of a prince and an inscription. On the right are the ruins of another *vihara*.

Adjoining the Nissanka Latā Mandapaya is the Hitipilimāge. Here, as the name signifies, stands a pilima about 7 feet in height. Several stone pillars and broken images are lying in the *maluwa*. Further particulars are not known.

A few yards beyond, we find the so-called Dalada Maligāwa, the palace of the Tooth Relic. This building as we see now is still in good order, but it has been completely transformed into a Hindū devala. The stone images, doorways, walls and mouldings on stone seemed to have suffered very little by the lapse of time. In the inner square room we find the "lingam" stone and a stone drain. The outer walls are exquisitely carved of stone and the *maluwa* is heaped up with beautiful stone slabs. If this is the temple of the Tooth Relic, built by King Nissanka, then it has undergone a cruel transformation at the hands of the artful Tamil invaders. Some learned men believe that this was not a Buddhist temple at all, but a pure devala. The name Dalada Maligāwa then is a misnomer. If so, the Nissanka Dalada Maligāwa, mentioned in the Mahawamsa has not yet been identified. On the outer *maluwa*, we find an inscribed stone in which,

according to Dr. Muller, king Nissanka Malla " exhorts his people to choose for his successor one of his own family etc."

Now the only notable ruin yet to be visited in this section of Polonnaruwa is the Raja Maligawa (King's Palace) which is situated on one side of the Thuparama section. The *Maligawa* premises are surrounded by a big wall. As we enter we come across a large erect inscription. About 20 yards away stand the ruins of the King's Palace. This is a huge dilapidated brick structure.

Beyond the vestibule there are several spacious apartments inside. Around these apartments are the ruins of several small chambers. It is said that this building in its original state contained 7 storeys and 1000 rooms. A flight of steps takes us a little way up the building. In the compound are the ruins of guard-houses and outer palaces, beyond which we find the park. In one corner of the *maligawa* premises, stands a platform locally known as Saraswathi Mandapeya (Hall for the musicians). This platform though in ruins possesses traces of singular beauty. At the lower base is a row of elephant heads. At the next moulding we find another row of lion heads. A *sandakada-pahana* with a *makara* head placed on two stone lions marks the entrance to this *mandapaya*. Little beyond this, we come across the ruins of a pond, known as Kumere Pokuna, to which water was conveyed through a stone *makara kata* (*makara* mouth). Adjoining this are the ruins of another *maligawa*. The main palace is believed to be that of King Parakkrama Bahu the Great.

It was late in the evening when we came to the Raja Maligawa and therefore, the visit to the remaining ruins was postponed for the next day. Early next morning, at about 7 a. m. we proceeded along the road by the Government Dispensary and came to the village, through which a jungle track took us to the Topawewa precincts. While taking this cut, the first notable thing to be seen is an old stone bridge in ruins, built over the sluice (*vana*) through which the surplus water of Topawewa escapes. Passing this we came to another sluice (*Horowwa*). Here there is a deep well and a small passage in the embankment probably meant for water to pass.

Five minutes' walk from this place brings to view the rock-cut image of King Prakkrama Bahu the Great. On a huge rock is carved this erect colossal statue nearly 12 feet in height, holding with both hands an *ola* book cut of stone. This statue, though large, bears a strong resemblance to a living being. The upper part of the body is

bare but for the sacred thread. The face depicts a state of contemplation. A plaster cast of this statue is to be seen in the stone gallery in the Colombo Museum. Learned men consider the statue to be that of a religious teacher and not Parakkrama Bahu, but the popular tradition is that it is the actual image of Parakkrama Bahu the Great holding the ola book called "Sara-thadipani" and meditating on the perishable state of all worldly glories and pleasure. Immediately in front of this statue stands a brick mound which may be a dagoba. At a little distance, we find the Potgul vehera a circular dome-shaped ruin. From the *maluwa* a flight of steps takes us to the entrance. Inside we find a circular *maluwa* bordered by the dilapidated brick work. There are some traces of fresco paintings here. At the outer *maluwa* we find four small heaps of bricks which are probably *dagobas*. The name Potgul vehera means Library dagoba. Mr. H. C. P. Bell, C. C. S., suggests it to be the "delightful circular house wherein he" (Parakkrama Bahu the Great) "might listen to the Jataka Tales," mentioned in *Mahawamsa*, built by King Parakkrama Bahu the Great in the 12th century A. D.

In this rectangle, hundreds of stone pillars and brick-work mounds lie in different groups, which may be ancient temples or *pansalas* belonging to the Potgul dagoba.

Then we came to the ruins of a *devala*, beyond which we see the magnificent 'Sea of Parakkrama' commonly known as Topawewa. This lake is not so large as Minneriya, but its proximity to the ancient capital may have secured it some prominence. It was restored by King Parakkrama Bahu the Great and hence it received the appellation "Sea of Parakkrama." We see a small piece of land projecting into this lake. Here it is said that the ruins of an ancient pavilion and a palace called Sitala Maligawa (Cool palace) are found.

On the bund, at a prominent place stands the Polonnaruwa Rest House where most of the rich visitors stay when on a visit to Polonnaruwa.

Then the ruins on the Promontory come into view. The first thing we see there is the ancient sluice for taking water to the king's bath. This sluice has now been repaired. Then comes the ancient Council Chamber "a building with massive stone pillars standing upon a high platform." This rectangular building consists of many pillars, at the base of some of them are small pedestals with inscriptions. These inscriptions denote that each pedestal was set apart for individual

personages, such as sub-king, ministers, chiefs, etc. At the entrance thereto is a pedestal over which a huge stone lion (presently at the Colombo Museum) had been placed. This was the seat of king Nissanka Malla. It would have added more grace to this ruin if this stone lion had not been removed to the Colombo Museum. At the two entrances there are some stone lions on pedestals. A good many stone pillars have come down from their original position. This, as everybody admits, is the Nissanka Council Chamber.

Next to this is the famous Audience Hall of king Nissanka Malla. This is a very spacious building in total ruin. Between the Council Chamber and the Audience Hall at some distance towards the lake bank, stands what is known as Mausoleum or the mortuary. The walls in this structure have not totally collapsed. Mr. H. C. P. Bell, C. C. S. suggests it to be a "tomb or a mausoleum." It may have been a place where funeral celebration of kings and princes took place.

The big sluice we saw above feeds several stone baths down the promontory. Several stone pillars and brick works are to be seen here, and these may likely have been outer *maligawas*.

The most important structures at Polonnaruwa we have now seen. But these are not all. There may be many hundreds of buildings yet unexcavated and unidentified. Several ruins of *devalas* and *pansalas* are yet to be seen and these escaped our narrative here, as a description means repeating once again exactly what we have already said.

It is deplorable that in such a place as Polonnaruwa there are no resident Buddhist monks. At one time, there resided a monk who, in his ignorant zeal had tried to convert some of the old paintings and buildings into a purely modern type, with the result that all the shrines and buildings have been conserved by Government.

The same day after breakfast, we started at 2 p. m. on our homeward march, and came to Giritala at 6 p. m. a distance of 7 miles. We had our dinner and took shelter at the P. W. D. Bungalow there and next morning at 3 a. m. started onwards and reached Minneriya at day break. After tea we proceeded again and came to Ambagawewa for breakfast, and thence to Habarana at 6 p. m. for dinner. At 1 a. m. next morning we marched along and came to Sigiriya at 8:30 p. m. There we ascended the rock, the wonderful fortress in the East, built by King Kasyapa (479 A. D.) and after having breakfast at the Sigiriya rest house started onwards reaching Dambulla, a small town with a

rest house and a post office, at 5 p. m. We visited the magnificent rock Temples there built by Kings Walagamhahu (88 B. C.) and Nissanka Malla. The "pilgrims' rest" there afforded us shelter, and at 2 a. m. next day started again. We passed Lenadora and came to Naula for breakfast. A new Post Office has been opened here. At 2 p. m. we began again our march and passing Nalanda where Galgedige stands came to Kadupelella for dinner. After dinner at one stretch we came to Matale in time to catch the 5.45 a. m. train to Kandy.

Those who visit Polonnaruwa by Motor Car have nothing to fear for they can finish the whole trip in one day, without any inconvenience as to food supply etc. But the ordinary visitors who walk on foot or go by carts should equip themselves with the necessary food supply before-hand. The water that is found on the way requires to be boiled before drinking. Those who go on foot are advised not to continue their journey when dark or very early in the morning. In engaging a cart from Anuradhapura, care must be taken not to have a "slackor" of a carter who is not conversant with the value of punctuality. He might 'drag on' the journey for days and days taking his own time and excusing himself by saying that in these 'abodes of the gods' one should not speak too much or question him as to the destination at the day's end. These are mere excuses, but it is always safer not to risk too much in the night. Our trip was not a very expensive one. Excluding trainfare six of us had to spend about Rs. 120 for the whole trip which lasted for 11 days.

In conclusion, stress must be laid on the fact that every son of Lanka should make it a point to visit these ruins, so as to enable him to form an idea of the greatness of this kingdom in the 'Halcyon days' of our Sinhalese kings. A description read in a book or an article on the subject will not serve much, unless one sees these marvellous ruins that remind of our ancient glory.

W. B. NONIS.

The Hewavitarne Mausoleum.

AN ASH-ENTOMBING CEREMONY.

A quiet but very imposing ceremony took place at the General Cemetery at 5 p. m. on Sunday, February 17, 1918, when three well-burnished brass urns, containing the ashes of the late Mudaliyar Don Carolis Hewavitarne and his two sons, Simon and Edmund Hewavitarne, were entombed. The beautiful structure is a replica of the ancient *Nissanka Lata Mandapa* now restored and to be seen at Polonnaruwa. The outer granite railing is very well executed with the entrance from the West. Within is the *Mandapa*, an oblong platform, raised about two and half feet from the ground and built of granite. It has eight granite pillars, four on each side, bearing a canopy also of granite. The eight pillars are tapering with relief carving and but suggests slightly the spiral design of the original. The capital represents a half opened lotus flower. Just within the bases of the pillars a rectangular panel has been carved with a trefoil border. Inside the panel the names of the deceased members of the family will be inscribed. The centre of the *Mandapa* supports a small dagoba with truncated cone. Below the structure is an underground vault at one end of which there is an oblong and massive granite table. The three brass urns were kept on this table.

The stone carving was done by Dines Hainy the well known stone carver who carved the stone pillars of the Dalada Maligawa at Kandy. The work took nearly two years to complete.

There was a fairly large gathering present, which included relatives friends and sympathisers of the Hewavitarne family. The boys of the Mhabodhi College, Rajagiriya Weaving School and girls of the Rajagiriya V. B. M. School mustered on one side.

At the time appointed for the ceremony Proctor J. Moonesinha, son-in-law of the late Mudaliyar, stepped forward and, in a few words, explained the nature of the ceremony to those present. He was followed by several speakers who dwelt at length on the sterling qualities of the late Mudaliyar and his worthy sons. They also emphasised how philanthropic and patriotic were those three illustrious dead. The results of their many practical and useful benefactions had endeared their names to their countrymen who should for ever cherish their names with gratefulness. The speakers were Messrs P. B. Ratnayake, Kandy; A. P. Guneratne, Mirigama; Brahmachari D. E. Wickramasooriya and C. P. Gunewardene. The last speaker was particularly interesting when he referred in a reminiscent vein to many phases of the activities of the dead.

After the speeches were over the girls and boys assembled joined in chanting some beautiful stanzas composed for the occasion. Then followed the entombing ceremony. Don Carolis Hewavitarne Lamaetani, Dr C. A. Hewavitarne, Mrs. C. A. and Mrs. Siuon Hewavitarne and Mr. N. Hewavitarne, son of the late Mr. Edmund Hewavitarne, carrying with them the three urns containing the ash, went down into the vault and deposited them there. The vessels were sealed and inscribed with the names and dates. The whole ceremony was over in about an hour and those present began to disperse just after 6 p. m.

News and Notes.

It is now definitely known that, on the recommendation of the Excise Commission, the Government has decided to grant Local Option. the principle of local option to the people of Ceylon.

The Colombo Total Abstinence Central Union in conjunction with other temperance workers has been fighting for this for the last six years or so. It is difficult to say yet to what extent the present measure of local option, which demands a majority of 75% of the road-tax paying population of a locality to vote against a tavern if it is to be abolished, will satisfactorily meet the wishes of the temperance workers. At any rate the concession is one of great importance and indicates that the sustained efforts of the temperance workers are bound to produce great results. Encouraging as this concession is, the fact should be borne in mind that it shifts an immense responsibility from the hands of Government to those of the public. From the moment the principle is put into practice, the public becomes wholly responsible for the existence of all liquor shops. On the other hand we may hasten to add that the majority of objectors expected to vote is regarded by some to be too high. That, however, is a matter to be decided by the results obtained from the operation of the present concession. In the mean time it is best to work with a full sense of the responsibility. While congratulating the temperance workers on the success they have hitherto achieved, we sincerely hope that they will do their utmost to secure the success of this new privilege.

We note with pleasure that *the Buddhist*, the organ of the Y. M. B. A., is urging on the attention of the **The Bud : Educational Movement** Buddhists in Ceylon the all important question of the proper education of their children. In spite of the several institutions existing in our midst, Buddhist Education as obtained in this country leaves a great deal to be desired. The existing organisations hardly touch the fringe of the question so vital to the progress of the whole island. No community can now afford to neglect its duty to its children whose future welfare lies in a sound system of education. The call for education, better education, and thorough education, is neither out of place nor untimely at any time in a country like ours. We heartily join *the Buddhist* in its most opportune endeavour to draw the attention of the Buddhist community to this perennially important question of Education.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka.*

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhist Poems.

THE THREE BLESSINGS.

A spirit came unto my bower one night
And softly said, "Fate gives thee blessings three."
And while she spake, fair Love appeared to me,
Crowned with the fire of Hesperus' sweet light.
But O sublime one! Thy pure Doctrine bright—
Bestowed a truer joy when it set free
My heart from bonds of sin and misery,
And bade it "rise in triumph to Truth's height."

Grant me a boon, Eternal One, Divine,
Let the best gift of all, be this, I pray,
To see Thy face within Nirvana shine,
To dwell with Thee in bliss and Peace alway,
I'll find Thy Presence Lord, despite sin's gyves,
Yea, if the way lead through a thousand lives.

THE BODHISAT.

“ O tell us strangers who are ye
 Within Lumbini Grove ?
 With forms that shine—steps, fair and free,
 Like spirits from above ? ”

“ We are an embassy divine,
 Sent by glad heaven unto this shrine,
 And I, indeed, am Love.
 Lament no more, O ye that mourn,
 To-day the Bodhisat is born.

“ And this is Truth—upon whose rock
 His sacred feet shall stand,
 Let bigotry and science mock,
 Truth waits on His command,
 And here is Light—who from this day,
 Shall walk with Him the Eight-Fold Way,
 Through many an Eastern land,
 And Wisdom fair shall him adorn,
 To-day the Bodhisat is born.

“ And Purity doth now appear,
 Heaven takes the Lotus bright,
 And binds the Holy Triad here,
 Truth, Purity, and Light,
 Light for the Order of all time,
 Truth for the Doctrine—the Sublime—
 Pure as the Buddha's might,
 Hail Him, ye stars, sing glorious morn,
 To-day the Bodhisat is born.

I' envoy

Prince—Like the superb Moon at night.
 Years cannot dim Thy radiance white,
 Rejoice, O earth, sound joys sweet horn,
 To-day the Bodhisat is born.

Irene Taylor.

The Buddha's Method of Teaching.

The Buddha was the first great Teacher who adopted the eclectic method of imparting a religious education to suit the mentality of the hearer. For six long years the Bodhisat, as he was called then, practised austerities of the most rigid kind in the woods of the village called Uruvela. At first the Bodhisat Prince went to the great ascetics Alāra Kālāma and Udraka Rāmaputra, from whom He learnt the methods of Dhyāna reaching up to the arupa Brahmaulokas whose period of bliss laste 84000 kalpas. But as there was no absolute cessation of the re-evolution of the Skandhas in this process, the Bodhisat abandoned the method of the Arupa Dhyāna of Brahma Nirvāna.

From the sixteenth to the twenty-ninth year the Bodhisats had the opportunity to experience the pleasures of the celestial being in the three palaces built for Him in the city of Kapilavastu by His father, Rāja Suddhodhana. In the tika nipāta of the Anguttara Nikāya, sutta pitaka, is given a description of the pleasures that the Prince had experienced. Surrounded by the beauties of Kapilavastu for thirteen years the Prince lived with His wife the Princess Yasodhara. The pleasures did not satisfy the Bodhisat, for He was born with the Buddha mission to save the world. He observed every phenomenon, and analysed the sense feelings and found that they did not produce a permanent pleasurable sensation. Inasmuch as he found that there was no permanency in the feeling He practised the desire of Renunciation. Whatever was presented to Him was analysed, and then rejected because of its impermanency. The difference between the ordinary people and the Bodhisat was that the former cling to sense pleasures and seem to enjoy it; but the Bodhisat looked through and analysed to their ultimate contents, and found their impermanency. Having found the secret of the impermanency of sense pleasures He practised the desire to renounce. In the desireless state was found the noble blessedness of renunciation.

The Bodhisat had the consciousness of the past birth in the heaven of Tusita. Celestial pleasures did not satisfy Him. He therefore renounced the desire for sense pleasures, and sought for something more permanent.

The Mahasthanāda sutta of the Majjhima nikāya gives a full account of the austerities that the Bodhisat had experienced for six years in the Jungles of Uruvela. In the history of asceticism there is none that equalled the Bodhisat. After six years He discovered the absolute uselessness of mortifying the body at the expense of the development of Mind.

Ordinary people are satisfied with sense perceptions; a little more of the advanced people judge things by their reason. Exoteric religions belong to the plane of sense perceptions; scientific people judge things by their reason. The Bodhisat went further: He adopted the new method of wisdom based on ethics and spiritual illumination. The three agencies that are necessary for the realization of Nirvāna are sīla, samādhi and pragnā.

Buddhism is therefore a religion founded on a code of morals unparalleled, on a spiritualizing philosophical illumination, and super psychical science. The last is called in Pāli yathābhutañāna. He who cultivates this great science must naturally be ever vigilant and analytical.

In the Mahavagga, we read the account of the conversion of the five Brahman Bhikkhus, who were the Bodhisat's companions at Uruvela. When they found that the Bodhisat had abandoned the path of austerities they left Him, and came over to the Deer Park at Benares.

The Bodhisat by adopting the middle path obtained the wisdom of Buddhahood and, having realized the unshakeable bliss and happiness of Nirvāna, experienced it for seven weeks at the seven spots near the sacred Bodhi-manda where grew the Bodhi Tree. Having won emancipation He became the Victorious Conqueror, the Teacher of gods and men, and the first in the Universe.

The people of India in those days believed in Brahma, the chief of the heavenly regions. Brahmā came to the Buddha and solicited with a prayer to purify the Dhamma and lead the people in the path of Righteousness. The Buddha looked by His divine eye whether there is any being in the universe to whom He could pay homage, and He found none. Brahmā confirming the Buddha said that former Buddhas paid homage to Eternal Truth, and that the Buddha need pay homage to none except to Truth (Dhamma).

Dhamma is supporting Truth. But Dhamma is classified as Kusalādhaminā, akusalā dhaminā, and abyākata dhaminā.

The Ultimate perfection of the noble individual who adopts the path of sīla, samādhi and pragnā is arhatship whereby Nirvana is realized. The unshakeable, imitable, unconditioned, unborn, uncreated, infinite condition is the consummation of the perfected individual.

When the Buddha saw by His divine eye that although the path to reach Nirvāna was full of difficulties requiring such an amount of selfsacrifice, yet there were human beings prepared to accept the difficult teaching. There were thousands who had been born with the upanissaya karma, destined to reach the ultimate arhatship. These had been preparing themselves under the previous Buddhas by practising the ten Pāramitās.

When the Buddha was seen by the five Brahman Bhikkhus approaching their retreat at the Deer Park, they decided among themselves not to get up from their seats but only to greet the Samana Gotama. They had the idea that He had failed in His attempt and therefore was unworthy to receive their homage. But so great was the majesty of the Buddha that they arose from their seats and received Him cordially. Nevertheless they addressed Him with the appellation of friend. But the Buddha realizing the supreme office of the Tathāgata said Bhikkhus, do not address the Tathāgata who is the holy arhat, of supreme wisdom, as "friend." Three times they addressed Him as Friend, three times the Buddha enjoined them to desist. They remained silent and the Buddha proclaimed the Middle path and the Noble Eightfold Doctrine. The Buddha began: Bhikkhus, He who has renounced the world and has adopted the life of the ascetic should avoid the two extremes, viz., the path of sensual enjoyment and the path of austerities. The Middle path is the path of wisdom that leads to peace, passionlessness, enlightenment and perfection. The wise man sees sorrow and misery and insanity in the methods adopted by the worldly people.

The Buddha proclaimed the Four Aryan Truths. There is misery, sorrow and suffering from the time of birth to the time when the body dies. The muddleheaded, drunken individual do not realize the miserable condition he is in. The man of wisdom, the analyst sees. He gives the warning to the people of the danger of taking alcohol. The desire for alcohol is the cause of misery of the drunken man. The cessation of desire for alcoholic drinks is the immediate effect whereby peace is obtained. The way to obtain peace, happiness, and wisdom is to follow the eightfoldpath, viz., to study the doctrine of cause and

effect. If I do evil in deed, word or thought, and bring unhappiness to another, or to myself, it is a sin, and I must undergo punishment, either here or hereafter. In this wise one must think beforehand. Not to believe that there is a future world and that death ends in annihilation, is called miccaditthi. Any doctrine that enunciates a nihilistic view of life, that there is no future, and that there is no rebirth is to be despised. The doctrine of the Buddha formulates a continuity of life from an unknown past, without a beginning, and a continuity of life eternal. He saw by His divine eye that the human being who had done evil is born in a state of suffering, and that good deeds produce merits which fructify in another life.

He saw that evil doers are either born in a purgatory, or in the animal kingdom, or as a human being destined to suffer. The cripples, insane, the blind, the deaf and dumb are thus born because of the evil deeds committed in a past life. One man is born in a wealthy family, another is born poor; one is born in a high caste, another in a low caste; one is beautiful, another ugly; one lives long, another is short lived, why? The answer is karma. A Creator has no place in a world which had no beginning and no end but change. What is required is wisdom to save one self from the misery of birth and death and suffering.

The unbelievers, of a future world and of the doctrine of rebirth, on account of their disbelief are born in dark worlds, and suffer for very long periods. The Buddhas appear to show the way, because they know that only effort is needed. They are teachers who teach men to swim across the ocean of samsara. They know that man has the power inborn to save himself, and being sure of this, they preach the doctrine of Viriya and appamada. He who does not believe the doctrine of karma is called a micchaditthi. The Buddha saw by His divine eye the re-evolution of the five skandhas, and therefore proclaimed the doctrine of the anatman, exhorting the people not to cling to the body, or to the feelings produced by the threefold sensations, or to the perceptions of forms, sounds, tastes, smells, touch and cognitions; or to the sankharas produced by words, deeds or thoughts; or to the consciousness operating on the lower realms of rupa, kama or arupa. The ego is the creation of the self hypnotised, muddleheaded, hedonist, who clings to the feelings and perceptions experienced by his sense-organs. Not having the wisdom to think beyond his limited senses, and bound by the fetters of his own foolish self, and by his own ignorance of the higher doctrine he clings to various forms of ceremonial

religions which promise sense enjoyments of a very materialistic kind. There are certain forms of necromantic faiths which promise celestial hours to those who are willing to observe the rituals of magic. Their gods are a little better than epicurian hedonists.

The Buddha came to teach the people of Aryan India, because at the time of His appearance thousands had their karma ready to blossom; the best of the Aryans rallied round His banner and by strenuous energy won the prize of Arhatship, and entered into the realm of the visuddha devas (purified gods).

The pagan ethics which ordain the destruction of life, the eating of flesh, the taking of intoxicating drinks, the enjoyment of sexual companionship, were utterly condemned by the Great Teacher. Compassion, mercy, pity, are principles unknown to the pagan murderous gods. To the savage tribes gods of fury, are a necessity. Unless the god be a consuming fire the savage instincts could not be controlled. The Buddha conquered the pagan gods by His love. But after His parinirvana His doctrine of Love and Wisdom began to decline. His followers who came in later generations forgot the doctrine of renunciation and the ethics of the Middle path, and they went on adding new forms of ritualistic practices, and killed the original teaching.

Two thousand five hundred years have passed away since His Enlightenment. A new world came into existence about a thousand years ago. Love has fled from the heart of man; pride, arrogance, insolence, cruelty, drunkenness, sexual immorality, egoism, selfishness, despotism reign supreme in the heart of the middleheaded idiot. The supreme doctrine to-day is destruction, and despotic oppression. Sensualism in the most extravagant form is the religion to-day of the greater part of mankind. The diabolical effects of this destructive fury cannot be measured. But it will destroy itself. Terrible is the karma which these immoralities bring forth. Religions to-day are in league with the protagonists of hedonism. The religion of Love and Wisdom is not counted as having any weight. What do they care if men kill each other.

The Lord of Love and Wisdom doth call to cease this destructive fury, but no one listens, like the Bhikkhus of Kosambi. Fools are they who do not listen to the bugle call of Love.

The great Indian Emperor Asoka began his reign with destruction. He conquered the people of Kalinga, and killed about 200,000 in the war, and about 150,000 people were reduced to misery. After the Emperor accepted the doctrine of Love a change came over him, and he expressed remorse for the evil he had done, and atoned by doing good deeds. He began to build an empire on the foundations of righteousness. Two thousand and two hundred years have gone by and to-day the edicts of the good emperor speak to the world, proclaiming the ethics of love, obedience, service, and meritorious deeds. The Emperor sounds the trumpet of victory, the victory of Righteousness—the Dhamma Vijaya. The noble edicts of the good Emperor should be printed in a tract by the million and distributed to the people of Europe and America. The Emperor calls himself the Father of all. He says All the people are my children. And as loving father he calls upon the high and the low to make the effort to be good. The doctrine of the priestly superman was discarded, which was only for the high caste. The gospel of love was proclaimed to all alike. The arrogance of the priestly hierarchy was condemned. All are my children. One caste should not reign over another. This democratic doctrine was preached by the Lord of Love and Wisdom 218 years before the conversion of Asoka Piyadarshi.

The Edicts of the great Buddhist Emperor Asoka.

The Edicts of Asoka Piyadassi are for all time. In the 218th year after the Buddha's parinibbana, the great son of King Bindusara ascended the throne in succession to his father. It is recorded that Asoka Piyadassi was not the heir apparent, and that he was appointed Viceroy of Ujjain during his father's life time. It was at Vidisa that the young prince found the beautiful young lady, who became the mother of the prince Mahinda and princess Sanghamitta.

The Edicts of Piyadassi Asoka contain the essence of popular Buddhism. Unfortunately no Buddhist Bhikkhu of scholarly attainments have thought fit to examine the Edicts and to compare them with the ethics of the Pali suttas. The task of analysing them has been left to the Orientalists of Europe.

The first to Examine the Edicts was James Prinsep. In 1837 a translation of the Edicts was given to the world by him. The name found in the Edicts was Devanampiya Piyadassi, but no identification of the name was possible from Indian sources. The Puranas do not give the name of Piyadassi Devanampiya. The archives of Ceylon came to the rescue. Mr. Turnour, the British Collector at Kandy in Ceylon was consulted by Prinsep, and Turnour approached the Bhikkhus of the Malwatta Vihara at Kandy. Dipavamsa, the history of the island of Ceylon, was submitted as the authority for the identification of Devanampiya Piyadassi with Asoka. The records of the island of Ceylon were the sole means of identification at the time. The Edicts of Asoka found at Shahbazgarhi, in the Peshawar District, North west Frontier Province; Mansahra; Kalsi in the District of Saharanpur; Girnar in the Bhavanagar State; Kathiwar; at Dauli in the Puri District, Orissa; Jangada in Ganjam; at Sopara in the Thana District, Bombay; do not contain the name Asoka. The only Edict which does give the name Asoka was found some two years ago at Maski, in the District of Raichur, Nizam's Dominions. By the discovery of the Maski Edict, the genuineness of the Ceylon Records is corroborated. The Edicts of Piyadassi Devanampiya were first discovered in 1837, and the name Piyadassi was identified thanks to the Ceylon Dipavamsa. And now after 79 years the Ceylon Records are confirmed by the discovery of the Maski Minor Edict at Raichur.

The Piyadassi Inscriptions have been collected and published in one quarto size volume by Ramavtar Sharma of the Patna College, Bankipore. He has given a Sanskrit translation of the Edicts as well as an English translation. The price of the monograph is Rs. 2.

The language of the inscriptions is popular Magadhi and not the language of the Pali texts containing the Buddha word. Nevertheless for the student of Pali the inscriptions are of absorbing interest.

The Bhabra Edict is of especial interest to the Buddhists who follow the Pali Doctrine. In this Edict the good Emperor greets the Bhikkhus of Magadha with the high-sounding appellation of Bhante. In the Edict the Emperor simply calls himself Piyadassi Raja. He says: "Bhagavata Buddena Bhasite save sesubhasite va e cu kho Bhante hamiyade diseya hevam saddhanamico."

In the Samyutta Nikaya, Vangisa Samyutta, Siam Ed, p. 249, the Elder Vangisa, in making obeisance, says:

Yam Buddho bhāsati vācam
khemam nibbānapattiya.

In the *Sumangalavilasini* p. 206, we read :

Yam joke madhuram tadeva samano Gotamo katheti.

The basis of the ethical exhortations of Asoka Piyadassi is the Dhamma. In the Brahma Samyutta, Samyutta nikaya, are the words: Sabbe saddhamma garuno, esa buddhana dhammata. In the Bhabra Edict the Emperor tells the Bhikkhus to make a study of the following Dhammapariyayas, viz.,

The Vinaya, the Samakkansadhamma (the Four Noble Truths), the Anagatabhaya-dhamma of the Anguttara nikaya, Munigatha, Moneyya sutta, Upatissa pasaa, and the Rahnlovada sutta called the Amhalathika Rahnlovadasutta. The last named sutta was preached by the Bhagavat Buddha to the young Prince Rahula in his seventh year, soon after the little prince was admitted to the Order. The Buddha was staying at the Veluvana, and the idea came to Him that little boys are fond of telling lies, and that Rahula therefore should be admonished to refrain from uttering lies.

The Emperor exhorts the people to reverence Sramanas and Brahmaas, and he takes a special interest of the *pásandas*. The *pasandas* were the ascetics given to dialectical discussions. In the XII Edict especial instructions are given to the "Pashadani." In the Pali commentaries the pashandas are mentioned as disputants of heterodox schools who are opposed to the Dhamma of the Buddha.

In Edicts III, IV, V, VIII, IX, XI, the Emperor exhorts the people to pay reverence and give gifts to the Samanas and the Brahmins.

In Edict I (Kalsi) the Emperor prohibits killing animals for sacrifice or food. He accepts the principles of vegetarianism. As a follower of exoteric Brahmanism the Emperor continued to kill animals for food and sacrifices. The Jains believe that Asoka was at first a follower of Mahavira. A Jain abstains from killing animals. Chandragupta and Bindusara were followers of the orthodox Brahmanism. Until converted to Buddhism the Emperor Asoka was a follower of orthodox Brahmanism.

Modern Indians make no especial effort to study Indian philosophy. The religion of Buddha, which was good for the great Emperor Asoka, is taboo to-day. In the Indian Universities Western philosophy is taught to the graduates. There are a few Sanskrit scholars in Bengal who can write good English, but they are greatly prejudiced against the Dharma. To certain English knowing Sanskrit scholars Asoka appears as red rag to a bull. Asoka proclaimed the gospel of the Dharma. Brahmanism proclaims the superiority of the corporeal body of the Brahman. Asoka was against the bad Bhikkhus as we see from the Sarnath Edict. The ethics that the good Emperor proclaimed are based on the Dharma. He preached exertion. The high and the low both can reach the summits of ethical progress. Brahmanism has no place for the Sudras. This ethnic ethic the good Emperor combated. He tore off the mask of the hypocritical Brahman who duped the poor people by his haughty arrogance. The Emperor preached a spiritualized Democracy. The caste Brahmins want an oligarchy, the supreme power to remain in their hands.

Pandit Ramavtar Sbarina has done a good service to the scholar by publishing the monograph. But he is wrong in calling the religion of the Buddha "atheistic." The Dharma of the Buddha is a super theism. It condemns the nihilistic ethics of certain Brahmins and Sramanas. A religion that preaches a future life, the effects of good and bad deeds (karma), a religion that teaches about gods, heavens, Brahma, Brahma lokas, the evolution and dissolution of the universe according to an eternal Cyclic law, and proclaims the unconditioned, uncreated, infinite Nirvana, surely cannot be called an atheism. The Buddha is accepted by the Brahmins as the ninth Avatar of Vishnu. He is the supreme God of the Kaliyuga, and the Promulgator of the Eternal Dharma. With the loss of the Dharma, the Indians lost their best inheritance, as well as their independence. The Edicts of Asoka should be popularised among the Indian people. It will be for their advantage.

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The Late Sir John Anderson.

His Excellency Sir John Anderson, the Governor of Ceylon, after a long and protracted illness passed away at 5 A. M. on Sunday the 24th inst., at Nuwara Eliya. Sir John came among us as ruler over the destinies of this island less than two years ago; and within this short space of time endeared himself to the people of Ceylon in a way that no predecessor of his had ever done. Sir John accepted the onerous duties of the Governorship of Ceylon at a most critical time and the task that lay before him was one of enormous responsibilities. But in spite of growing physical disabilities he set himself to the performance of the task with unqualified statesmanship, courage, patience, industry and a unique devotion to duty. The state of affairs when he arrived in Ceylon was beset with difficulties which required a master mind to disentangle. It taxed him to some extent; but within a short time he had probed the whole question and, having gauged its ramifications, he was soon in a position to apply his healing remedies. Having been for nearly forty years in the Colonial Office, he had a fairly good acquaintance with the conditions of this country even before his arrival. His only experience as Colonial Governor was acquired during his Governorship of the Straits Settlements. He is said to have declared on his arrival at Singapore that "the highest and best interests of the community as a whole were identical with the best interests of each section and that no section should push forward its own exclusive claims without regard to those of other sections and the common good." How true was he to this principle may be seen from an examination of the record of his work during nearly the last two years. "I come among you with an open mind," was his declaration on landing in this country. This assured the people that their representations would be listened to, and each of his subsequent actions confirmed that view. They realised that he was a strong man who feared no one, and cared little for official prestige and less for personal popularity, but who always loved justice and fair-play. It is not possible to give anything like a full account of his services to this country in so short an article as this; but no one can fail to notice some of the stand-out features of his administration. It was plain from the day of his arrival that he was fully bent on studying for himself the true nature of local conditions. So far and so long as his physical conditions permitted he visited all parts of the country. In Colombo the late Governor was very often seen walking incognito about

the town. His provincial visits too were free from extreme pomp and ceremony. Simplicity was the keynote of his character: in dress, talk, behaviour, and in the performance of his duties he had quite a plain and unostentatious manner about him. He was a very strong Governor—strong in this sense that he always listened to both sides of a question and decided according to the dictates of justice. Those who had opportunities of knowing him closer note with pleasure that he spared no personal inconvenience in investigating into grievances and had a habit of listening to a complaint with marvellous patience. Unlike most other high-placed officials, he was easily accessible, and free from that official rigidity which repels any approach with cold cynicism. There was also in him a simple way of pacifying enmities. To opposing parties his direct and simple advice was that they should practise both "give and take." He came to Ceylon, as every one knows, with a special mission. Many complicated problems that confronted him here would have frightened even most other men of his age and state of failing health. But in him they only called forth the highest qualities of statesmanship acquired by long experience. In looking into that chapter of local history which closed with his immediate predecessor, Sir John Anderson had to face many difficulties. Hard-pressed as Sir John was by a host of circumstances, he never quailed before his great mission. Struggling to the last with the grim spectre of illness and death in a sick bed he fought hard on behalf of justice and heroically performed the duties of his mission. Medical advice to the contrary notwithstanding, he stuck to the post of his duty, and one of his familiar expressions was, we are told, "It is better to wear out than to rot out." The nobility of self-sacrifice and the glory of labour were exemplified in his life. Sir John Anderson passed away at the age of 60 years but his name remains enshrined in the hearts of the grateful Sinhalese nation who never forget "men who worked for them and men who fought for them." The funeral took place on Tuesday the 26th instant at Colombo. It was a military funeral and the people were afforded no opportunity of paying their last respects in an adequate measure to one whom they held in such profound respect and veneration. We also record here the protest that has been entered against the manner the funeral procession was conducted and the meagre honour shown to one who deserved so well the highest regard of His Majesty and the respect of the people. The Buddhists have lost in him a great friend who worked with a single eye to truth and justice. Greet as the sorrow is, the Buddhist may ever turn to the beautiful words of the Master—*Sabbe Sankara Anicca*.

Correspondence.

Maha Bodhi Society,
4A College Square,
Calcutta, the 18th March 1918.

From

The Rev. The Anagarika Dharmapala,
General Secretary, M. B. Society.

To

The Director of Public Instruction, Bengal,
Calcutta.

Sir,

I have the honour to inform you that the Government of Ceylon has announced in the Government Gazette that the day of the Buddha's Birth falls on the 24th May 1918 and the day has been declared a Government Holiday.

I have the honour to request that the Buddhist Students attending Schools and Colleges in Bengal will be granted a holiday in commemoration of the birth of their Lord and Saviour on that day.

I am,

Yours faithfully,

The Anagarika Dharmapala,
General Secretary.

Memo. 2H-6G-18.

Copy forwarded to the Principals, Government Arts and Training Colleges, Principals, Civil Engineering College, Bethune College, Principals, Govt. Art College, Government Commercial Institute, Government Weaving Institute, Serampore and Eden High School for Girls, Dacca, Inspectors of Schools, Bengal, Inspectress of Schools Calcutta and Dacca for consideration.

Sd/- J. W. Gnnn,
Asstt. Director of Public Instruction,
Bengal.

Memo. 1939G.
2H-6G-18.

Copy forwarded to the General Secretary, Mahabodhi Society, for information with reference to his letter dated 18th March 1918.

Sd/- J. W. Gunn,
Asstt. Director of Public Instruction,
Bengal.

Calcutta,
The 6th April 1918.

CORRECTIONS.

We are obliged to one of our learned readers who has sent us the following valuable corrections with respect to the article on *Sri Pada* published in our issue for May, 1917:—

Page 108, 2nd paragraph; “those who take the Dikoya ronte detrain at Hatton.” The ancient *via sacra* from the Kandyan side had nothing to do with Dikoya or Hatton; it came from Kotmalio through Watawala and past Lakshapanagala to Lakshapana.

Page 109. “Gangulatuna;” this Gal-ambalama has been only in recent times been given the false name of Gangulatenna which is on the Ratnapura route.

“Nissanka lena” was always Nissanka Gala, never *lena*; the *lena* is being fabricated at present. Nissanka-lena is near the top, see bottom of page 112.

‘Seeta gangula,’ nothing to do with Sita, not *sita gangula*, but *Sitalagangula*; *Sita gangula* is on the Ratnapura route.

Page 110. ‘Indikatupana: Idikatupana, Idikatupana and Getampana, terms borrowed by latterday pilgrimis from the older poems etc. regarding places on the Ratnapura route.

However, the writer is correct about Divaguhawa and Bhagawa *lena*.

News and Notes.

The Health and Public Welfare Exhibition. The Exhibition of Health and Public Welfare organised and held by the Ceylon Social Service League from the 20th to 23rd instant at the Public Hall in Colombo was a distinct service to the community.

Each department of the Exhibition was in charge of a prominent gentleman and the method followed was eminently practical. The Exhibition embraced all departments of local activity and public welfare such as diseases, sanitation food, local industries, education, handiwork, child welfare etc. Every day there were useful lectures delivered by experts in each subject. The exhibition was the one centre of attraction during the whole week and to those who went there by hundreds it was a valuable education. While congratulating the League on the success of its first Exhibition we venture to hope that it will be an annual feature of their programme of social service.

Dharmaraja College. The boys of the Dharmaraja College, Kandy, are making a noteworthy effort in that they are going to build their Science Laboratory with the help of the moneys earned by themselves. During the vacation just commenced they will tour the country and will stage at different centres a play entitled "Rajasinha," all the actors being the boys themselves. We cannot say how far their plan will succeed; but their example of self-reliance is worthy of imitation. It is a great thing that the united efforts of the boys as well as the teachers should be directed towards the improvement of their own institution. We confidently hope that the laudable efforts of the boys of the Dharmaraja College will be crowned with success.

Acknowledgments.

We have to acknowledge with thanks the receipt of the following books and pamphlets for review:—The Epitome of Jainism, Heroes of the Hour, Mahamed Ali Jinnah, Bal Gangadhar Tilak, The Unseen World. We are also receiving as usual the following periodicals:—The Buddhist (Weekly), The National Monthly of Ceylon, and the Amrita Bazar Patrika.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Maharagga, Vinaya Pitaka*.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

Vol. XXVI.

APRIL—JUNE, 2462 B. E.
1918 A. C.

Nos. 4-6.

Buddhist Poems.

BALLAD OF THE CONQUEROR.

LUCIFER.

"O minstrel who dost walk life's weary road,
Come, worship in my honor, friend, to-day.
I am the one who left heaven's fair abode,
Within the groves of Paradise to stray.
I am the light that heralds morn's sweet way,
I am the might that triumphs o'er the world.
What matter if my followers are hurled
To where hell gloats and matters o'er the slain ?
See my victorious standards all unfurled,
Who heeds these words shall not have lived in vain."

THE SUN.

"O minstrel, unto Helios bent the knee,
The countless myriads of forgotten dead.
The warm blood from my altars flowing free,
The flowers drank in that heard my silent tread,
Then sprang to greet me from their earthy bed.
And nature's fairest gift to man—the rose,
Doth 'neath my glowing kiss her charms disclose.
My strong hands draw the waters from the main,
And out of turning clouds the rain o'erflows,
Who heeds these words shall not have lived in vain."

P A N.

"O minstrel, hear the god of field and grove,
 The lover of the Dryad calls to thee,
 Come, join our merry band and sing of love,
 And all the bliss of passion's ecstasy.
 Our camp fires glow in wood and on the lea,
 Where bending leaves and blossoms hail the rise
 Of red Antares in the Southern Skies.
 Come, kneel to me within my leafy bower,
 Deathless I am as time that onward flies.
 Who heeds these words shall not have lived in vain."

THE LORD BUDDHA.

"O minstrel, happy seeker after truth,
 Come walk with me her lovely moonlit way,
 Here on this Road, no sin shall blight thy youth,
 Nor mark thee for its helpless, bleeding prey.
 Truth sprang from my enlightened heart, the day
 That Wisdom crowned me 'neath the Bodhi tree,
 And made me Light of Ages yet to be.
 Who treads the Path shall peace and calm attain,
 And over suffering win the mastery.
 Who heeds these words shall not have lived in vain."

L' envoy.

MINSTREL.

Princes and Lords—may Buddha's power increase,
 The Path of holiness without a stain
 May all pursue, and gain Nirvana's Peace,
 Who heeds these words shall not have lived in vain."

Irene Taylor.

The Anatman Doctrine.

Europe and Asia strictly speaking form one continuous land. Together they form the continent of Jambudvipa. But in Jambudvipa the land of spiritual progress is called the Majjhima desa, the land watered by the Ganges, Jumna and the Sindhu. In the Majjhima desa the perfected Beings called the Samma-Sam-Buddhas appear. No two Buddhas appear at the same time, and the time that a Buddha appears is called a Buddhotpāda. In certain Kalpas no Buddha appears; such a time is called *abuddhotpāda*. A Buddha is invariably born in the family of either a Brahman or a Kshatriya. Two thousand five hundred years ago the Kshatriyas occupied the chief place; and the Buddha Gautama therefore took birth in a Kshatriya family.

There are four unthinkable subjects beyond the grasp of ordinary human mind viz:—the nature of the Buddhas, the complex operations of the law of Karma, the origin of evolving life, and the origin of the cosmic process (Buddha visaya, Kamma visaya, satta visaya, loka visaya). Only a Buddha by His omniscient Wisdom sees the Universe, discovers that which is hidden, and then He proclaims the Truths for the happiness of the world of gods and men.

Every human being endowed with intelligence and desire to develop spiritually according to the law of Cause and Effect (yathā bhuta nāna) is on the upward path. There is a spiritual Law pervading the universe. The Buddha Knowledge is infinite. It grasps the whole universe with the billions upon billions of Solar systems (tisahassi malā sahassi loka dbātu). To calculate the power of a Buddha only a Buddha can; but two Buddhas do not simultaneously appear on this earth.

There are worlds yet in the process of formation; and there are worlds in the process of decay. This unceasing process of formation and decay continues for ever and ever. Life is eternal; and death and birth continue on so long as the mind is not brought under the Light of Wisdom and Love. Anger, covetousness and low desires are the operating causes of birth and decay. In the highest heaven there is death. Where the skandhas come into existence there is misery and death. In the highest non-material spiritual condition happiness ceases after a period of 84000 Kalpas. The great and lesser gods are under the law of Change. The great God of the Abhassara Brahma heaven gets the idea that he is the Creator, and that he is eternal, and that all

other beings die. He sits supreme receiving the worship of the lesser gods. Only when a Buddha arises does the Mahārahma receive a shock to his supreme greatness. He says to himself "I am the Creator, I am the Controller, I am the Chief, I am Eternal, I created all beings." When a Buddha arises He looks to the Brahman world and sees the chief Brahman soliloquising "I am the Chief, the Creator, the Controller, the Eternal, the Father of all &c." The Buddha thereupon approaches the Maha Brahman and says "Brahma, you are ignorant, you are not the first, you are not Eternal, you are not the Creator." You too some day have to die, and you are not Eternal, for before you were born Brahman, you were occupying another position, and now look back to such a Kalpa. The Brahman confessed his inability to look so far back; thereupon the Buddha by His *Buddha-power* made Brahman to look back, and he found that he was in that birth born as a Brahman living a saintly life.

The Buddha looks to the sufferings of those who have taken birth in the different (*narakas*) purgatories. There is no Eternal hell, as there is no Eternal heaven. Evil produces misery. A human being born in a good family does evil deeds—he destroys, takes others' property unjustly, leads an adulterous life, utters falsehood, slanders innocent people, speaks harshly, uses alcholic intoxicants and behaves like one insane. After death for the evils that he had committed he has to suffer in some kind of hellish state. Another man born in a good family abstains from destruction of life, unjust gains, impurity, from falsehood, from slander, from harsh speech, from intoxicating drinks and drugs, and after death for his good Karma is born in a happy state.

Within the *samsāra* realm are included the hellish states, the phantom world of suffering, the animal kingdom, the human kingdom, the angelic kingdom, the kingdom of Gods, and the non-material (*arupa*) world of bliss where only mind exists. In the *asañña satta* realm the mind exists but without consciousness, in a state of *hypnosis*.

The World Teacher, our Buddha, appeared before the other so called world religions were established. Curiously every teacher of religion has so far only appeared in the continent of Asia. The Asura races followed the teaching of Prajāpati which was given to the Asura Vairochana. In one of the *Upanishads* the story is related how the representative of the Titans and the Chief of the angelic world, Indra, came to Prajāpati, and wished to be instructed. They asked Prajāpati, what is the Self? Prajāpati answered what you see reflected.

in the water the origin of that is self. Satisfied with the answer they both returned to their respective domains and taking a vessel of clear water, each of them looked into, and each found the reflexion of his body. The Asura Vairochana concluded after seeing the reflection of his own body that the body is the self. To preserve the body from decay methods were adopted, and the body became the object of honour. The body dies and again the selfsame body is resurrected, and goes into the Asura World. This very materialistic teaching became the foundation of the Semitic and Babylonian races; which later on spread to other countries and flourishes with vigour, bringing unhappiness and destruction to the many.

The religion of the Buddhas is founded on Love and Infinite Wisdom. To destroy the materialistic tendencies of the mind the Buddhas teach the sublime doctrine of the *Anatman*.

This doctrine of Anatman can only be grasped by the mind that is trained according to the Buddha method. Neither the Rishies, nor the Devas proclaimed this wondrous doctrine. They expected personal happiness where sensations worked. They drank wine, ate meat, and lived with their wives and children. Indra the deva King drank Soma wine, and engaged in battle with the Asuras. The war in heaven is of very ancient origin. It is said that the Asuras and Devas at one time were living together, and Indra wishing to get rid of them, made them drink wine, and when they had lost their senses, he had them all thrown out of his heaven.

The anatman doctrine is opposed to the principle of *Ahamkāra*. Where the principle of *ahamkāra* manifests there is rebirth, sorrow, suffering, anger, ignorance &c. When *Ahamkāra* is absolutely destroyed the mind realizes Nirvana. The rishis of Madhyadesa enunciated the view, that *ahamkara* is the cause of Evolution, and found differentiating methods to bring happiness to human beings within the circle of re-births. This happiness they said can be obtained by sacrifices, by worship, by ritual, by austerities, and by *yoga*.

The philosophical views of Kapila, Jaimini, Kanāda, Vyāsa, Patanjali, naturally fall within the category of the *atman* doctrine. The destruction of *ahamkara* was not their concern; but to discover methods whereby they might revolve within the circle of *Samsara* enjoying the celestial delights of the Kāma-vachara devulokas.

To obtain a knowledge of the Wisdom of the sensual gods as propounded by the Rishis, the student of religion should read some of the *Purāṇas*, the *Bhagavat Gītā*, and some of the *Tantras*. The higher

knowledge of the Brahma gods was considered esoteric. Strange to say this knowledge was the exclusive inheritance of the royal rishis, and was not known to the priestly caste of Brahmans. The Bhagavad Gita speaks rather contemptuously of the lower knowledge of the gods and of the Vedas.

Rituals, worship, sacrifice came under the category of the lower Wisdom. Giving pain to others was considered a sin by the inheritors of the Higher Knowledge. From the royal Rishis the Upanishad wisdom descended into the Brahmans. Both castes monopolised their wisdom and never gave to the lower caste. The Sudras were peremptorily expelled from the circle of Wisdom. Neither the Vedas nor the Upanishads, were to be taught to the Sudras. The Brahman law givers like Apastamba, Gobilya, Yajñavalkya, Gautama, Asvalayana in their Griha Sutras laid down the law that the Sudras were never to become partakers of the Brahman lore. If a Sudra happen to hear the recitation of Vedic mantras, his ears should have hot oil poured into them; if the Sudra reads the Vedas his tongue should be slit, and if he does master the vedas he should be killed. To study the mantras the Brahman had to go into a retreat where no human being will obstruct his study. It so happens sometimes when a Brahman was learning the mantra that crafty animal, the fox overhears it to the dismay of the Brahman. The fox learns the mantra, and the Brahman's object is not gained. The Jatakas give such several instances.

The Tantric Science is a pure sexology. It requires of the devotee to be a follower of the five M's. madya, mamsa, maithuna, matsya and mudra. Intoxicating wine, flesh, sexual contact, fish and symbols of worship. The human mind religiously inclined, deliberately takes the path of sexology, and the masters of the Tantra create the Tantric form to have the sexual instinct satisfied. When spirituality degenerates the Tantric science comes into being.

Modern materialistic religions, more or less, both in the East and West follow the Tantric method. Wine, meat, women, and symbols form part of the religion of the West. Certain mantras of the Tantric science are intended to gain the love of women. One tantra says "He who is initiated therein thinks of a woman and makes Japa of this mantra a thousand times, even when lying in bed, then that woman becomes so maddened by the arrows of Maduna the God of love that she comes running to him." Prapanchasara Tantra translated by Arthur Avalon. Introduction p. 38. When man degenerates, and righteousness and purity go to the dogs sensual religion dominates.

To the Sensualist the *Nirvana-dharma* of the Buddha tastes like poison. The two dharmas are far apart as the Poles

Only in India the Buddha's Dharma can be appreciated by those who know the Dharma of the Buddha as well as the *dharma* of other forms of sensual religion.

The Celebration of the Thrice Sacred Festival of the Buddha.

The Thrice sacred Festival being the 2542nd Anniversary of the Birth; the 2507th Anniversary of the ILLUMINATION; and the 2462nd Anniversary of the Annpádisesa parinirvána of our Lord, The Buddha Sákya Muni, falls on the Fullmoonday of May 25, 1918.

The Maha Bodhi Society have resolved to celebrate the sacred day at the following places:—

Lumbini in Nepal territory where the Bodhisat Prince Siddhartha Angirasa was born; at the Bodhimanda, Buddhagaya, where the holy Prince received ILLUMINATION and became the Arháti Sammá sambuddha; at Kusinara in Gorakhpur District, where The Buddha entered the Anupádisesa nirvána dhátu.

Since 1896 the Maha Bodhi Society is annually celebrating the festival in the several places and at Calcutta. This year the Society hope to celebrate the Festival on a larger scale with the help of the Buddhists and admirers of the holy life of the Blessed One.

For a thousand years Buddha's holy name had been forgotten by the people of India, and the Buddhists of other lands had forgotten India, the holy land, where for a thousand and five hundred years the holy Religion of the Tathágata existed under Buddhist Indian Kings. With the loss of Buddhism came the decline of the people of India, and for a thousand years the people have remained stagnant.

The Maha Bodhi Society commenced work to revive the forgotten religion in 1891. For 27 years the Society has continued to work in Bengal, Behar and the United Provinces. This year the first Vihára is to be erected in Calcutta with the help of Mrs. T. R. Foster of Honolulu, whose donations inclusive of the purchase of the land have come to Rs. 57,000. The construction of the building has been entrusted to the "prince of contractors" Mr. J. C. Bannerjee of Calcutta. Although born Buddhists have forgotten the holy land of the Buddhas and the

300 millions of the Indian people, yet the appeal of the Maha Bodhi Society was responded to by the gracious lady in distant Honolulu. It is unfortunate that the heart of the Buddhist world has stopped beating. The larger the heart the greater the response for the call of the suffering. Selfish is the heart that does not respond to the call of the Buddha who emphasised to give the Dhamma to the world.

Three hundred millions of people in India wish to hear the word of the Tathāgata. During the thousand years thirty generations have come and gone who have not heard of the Buddha's Love and Wisdom. Think of it, Buddhist Brothers, what a field is India, rich with great possibilities for a revival of the Dhamma. Some three thousand millions have lost the opportunity to hear the Dhamma of our Lord. Only a heart of stone would not move at the call of the suffering people of India.

Contributions may be sent to the Treasurer, M. B. Society, 46 Baniapooker Lane, Entally, Calcutta, by M. O., Cheques or Drafts on the National Bank of India, Ltd., or on Hongkong & Shanghai Banking Corporation, Calcutta.

THE ANAGARIKA DHARMAPALA,
Genl. Secretary, Maha Bodhi Society.

4a College Square, Calcutta,

13th March 2461
1918

Peta Vatthu.

PANCA PUTTA KHADAKA PETA-VATTHU.

This story was related by the Lord Buddhā at Jetavna about a Peta who had devoured her five children. It happened that the wife of a certain householder living near Savatthi was barren and in consequence his relatives importuned him to get himself another wife which he was unwilling to do owing to the love he bore her. His wife heard of this matter and spoke to her husband. "Husband, I am barren and it is proper that you should take to yourself another spouse, so that your line of descent may not disappear." Thus pressed by his own wife he married another; who in due time became with child. The first wife thought "this woman in time will become the sole mistress" and possessed with envy began seeking the means for destroying the conception. She came across a mendicant woman whom she fed and nourished and through whom she gave a poisonous drug. Her mishap was mentioned to her mother, who assembled her kinswomen and informed them of the occurrence. And the kinswomen taxed the barren woman with the crime. She however protested her innocence. "If what you say is true," said they, "take an oath to prove your guiltlessness." "If I am the cause of this miscarriage" swore she, "may I be born as an unclean peta and may I devour my own children." Owing to this false oath after her death she was born as a peta of fearsome aspect in the neighbourhood of the village. About this time eight bhikkhus who had been spending the rainy season in the village, broke their journey to the monastery at Savatthi at a secluded and cool spot. And the peta showed herself to the eight bhikkhus. And the chief of the Bhikkhus thus inquired from her:—

"Naked, of fearsome aspect, thou wastest a foul odour;
Surrounded by blue flies thou goest hither and thither.
Tell us pray who thou art?"

Thus addressed, the peta proclaimed her condition.

"Lord, I 'm a peta born in this sad state,
As result of my deeds in human life.
Every morn and eve I bring forth five sons whom I devour;

Unsatisfied I suffer always the pangs of hunger.
 Through thirst unquenched I wander here and there
 Look at me Lord, who am enduring such untold sorrow."

The priest asked her about her former deed :

" What evil hast thou wrought through word deed or mind ?
 Through what cause dost thou devour thy childrens' flesh ?

The Peta replied

My fellow wife was with child ; I thought ill of her.
 Through ill intent, I caused her injury.
 Her two month's germ in bloody flux was lost.
 Her mother, in wrath, summoned her kinswomen.
 An oath they made me swear, and me they spurned.
 A fearful oath I swore, a false oath I uttered :
 " My sons' flesh may I eat, if guilty of this deed "
 Through effect of that deed and false oath
 I eat my children all stained with gore.

The peta thus explaining the result of her deed, further addressed the elder " I was the wife of such a householder in this village, and being envious I did such a deed and am born in the peta world. Pray go to his house. He will give you alms. The merit of it kindly pass on to me and I shall be freed from this condition. The elders taking pity on her went to the abode of the householder, who seeing them at a distance went forward with devout heart and taking their bowls, made them sit and served them with alms. The elders informed him of the story and caused him to share the merit with the peta. At that instant the peta lost her sniffling and became of great splendour and appeared before the householder that night. In due course the elders arrived at Savatthi and mentioned the matter to the Blessed One. The Lord took it as his theme and preached to the assembled congregation.

The audience through the emotion caused by his preaching gave up all envy and greed. Thus this discourse was of great help to the people.

C. A. H.

The Doctrine of Karma.

(A lecture delivered at Theosophical Hall, Calcutta, on the 20th of April, 1918, by the Reverend Anagarika Dharmapala.)

For a thousand years the people of India (for thirty generations), have absolutely forgotten the Great Teacher, the Buddha Gautama, and His Dharma; and the people of the Greater India, including China, Japan, Siam, Burma, Cambodia, Ceylon, Tibet, Mongolia, Manchuria, Arakan, have forgotten their holy land.

The India of the Buddhist period began with the Buddha and ended with the destruction of Buddhism by Bakhtiyar Khilji in 1200, A. C. It was impossible during the period of Moslem supremacy for the Buddhists of Greater India to visit their holy land, and the persecutions conducted against the Buddhists drove thousands of Bhikkhus to other lands. Thousands of Bhikkhus were massacred, their Viharas destroyed, and the laics by the millions were forcibly converted by the Moslem invaders to Islam.

India is sacred to the Buddhists from eternity to eternity. The Buddhas of the past, the Buddha of the present and the Buddhas of the future choose India as the place of their activities. India is called the Majjhimadesa, and countries beyond are called the *pratyantadesa*. Arhats who reach the final goal of Nirvana select India as their birthplace. Of all the Buddhist countries lying outside India, Ceylon is the only country which continues to keep the Ancient Traditions since the time of the Great Emperor Asoka. The complete literature of ancient India of the Buddhist period was made familiar to the people of Ceylon where Sanskrit and Pali found a home. The flowing stream of Aryan learning continued to run smoothly in Ceylon until the arrival of the Portuguese in the sixteenth century. Since then there has been a decline. The Portuguese destroyed the ancient libraries, temples and chaityas throughout the island, and from that great cataclysm the island had never been able to recover. In the temples of Ceylon education was imparted under the patronage of Buddhist kings, and the Vedas and other Darsanas were studied; and Brahmins were patronised by the Kings as they were a necessary adjunct in the ceremonies connected with their Coronation. The poem called the *Girāsandesa* written in the fifteenth century gives a description of the Colleges where the Vedas and the Darsanas were studied.

The karma of the people have brought the British to India, and with their advent came religious tolerance and freedom of thought, which had been forbidden under Moslem rule. That which was impossible under Moslem rule became possible under the British, and the Buddhists turned their attention towards India for the first time in 1870 when the late king Thibaw's father, King Mindoon, sent an embassy to restore the central shrine of the Buddhists at Buddhagaya. Since then Buddhists began to visit India. In 1885 the late Sir Edwin Arnold visited Buddhagaya and suggested to the late Lord Dufferin, then Viceroy of India, to restore the sacred shrine to the Buddhists. He addressed a memorial to the people of Buddhist countries suggesting the restoration of the shrine to Buddhists. This letter was published in his "India Revisited;" and in 1890 I came to India on a visit to the holy shrine. On the 22nd of January, 1891, I was at the holy spot, and the hallowed associations of the sacred place stirred up my enthusiasm; and I there and then pledged my life to restore the holy spot to the Buddhists. Since then I have been working for the resuscitation of the Dharma in India. The work is beset with stupendous difficulties, the descendants of ancient Buddhists have forgotten the Buddha, and the Buddhists of other lands have no idea of India; and help is not forthcoming to begin an active propaganda for the resuscitation of the Dharma in the land of its birth.

But I have faith in the Doctrine of Karma, and in the Buddhas and with an unconquerable will which the Buddha had always extolled as necessary for success, I have, singlehanded, continued to keep up the work which I began in 1891. Although Buddhists have shown indifference to my appeal, help came from the most distant region in the antipodes, from the little island in the Mid Pacific, Honolulu, where lives a gracious lady whose magnanimity is beyond all praise. Mrs. T. R. Foster sent me money to buy land and build the first Vihara in Calcutta, amounting to Rs. 56,000, and thanks to my esteemed Brother Hirentranath Datta, the land adjoining the Theosophical Hall was purchased; and the design for the Vihara has been made and submitted to the Municipal corporation; and when the plan is sanctioned the old building will be demolished and the foundation of the new Vihara will be laid. Your esteemed countryman, that "prince of contractors," Mr. J. C. Bannerjee, has kindly undertaken to build the Vihara, and the most cherished desire that I had in my mind for nearly twenty years is now going to be realized. The design of the Vihara was prepared under the direction of Sir John Marshall. When the

Vibara is completed the Government of India will present to the Maha Bodhi Society a Relic of the Buddha discovered by Sir John Marshall at Taxila in the Punjab. If the Municipal Building Committee sanction the plan we shall make arrangements to have the ceremony of laying the foundation stone on the fullmoon day of Baisak which falls on the 25th may next. Perhaps by next year we shall have a beautiful Vibara in Calcutta, according to ancient Aryan architecture, in the metropolis of the Indian Empire.

Buddhism is the oldest of world religions. The Vedas are old and the Dharma of the Buddhas is called the Sanātana Dharma. Every Bodhisat who wishes to become a Buddha must be learned in the three Vedas, and it is a law of the Buddhas that a Bodhisat in his last life must be born in the family of either a Brahman or a Kshatriya king.

Buddhism has become quite a foreign religion to the Aryan people of India. There is prejudice visible everywhere against Buddhism which is due to ignorance of the doctrines proclaimed by the Buddha. If you read the Puranas you will find that the Buddha belonged to the Ikshvaku family of pure suryavansīya kshatriyas. But in several Purānas the Buddha has been confounded with the Jaina Buddhas. In the Padmapurāna the Buddha is described as naked and also wearing a blue garment. The charge is brought against the Buddha that he was a nastika, and at the same time the Puranas make Him an incarnation of Vishnu, and Vishnu is not ranked as an atheist. The Buddha is called the ninth avatar, and yet He is called an atheist. Krishna and Rama are not described as atheists, and the Buddha never denied the Vedas, but preached against animal sacrifices. The Bhagavat Gita does not give a very high place to the Vedas, nor to the gods; as we read the 48th verse, discourse XI:

Nor sacrifice, nor Vedas, alius nor works
Nor sharp austerity, nor study deep.

Also the 46th verse of the second discourse, which says "all the vedas are as useful to an enlightened Brahman as is a tank in a place covered all over with water."

Again we read in the 45th verse, second discourse:

"The vedas deal with the three attributes; be thou above these three attributes."

Indian people in the ancient days were tolerant; and they were the possessors and inheritors of the ancient wisdom of the rishis and munis.

Prejudice and sectarian bigotry were unknown in ancient India. Truth was the common property of all; it was like the sun and the moon, and the air that we breathe. Sectarian bigotry is born of ignorance.

The great Emperor Asoka in His edict exhorts the sectarians to avoid religious conflicts. Self laudation leads to disaster. The Buddha exhorted His Bhikkhus to avoid discussion, and not to be elated when the Buddha is praised, nor to be angry when the Buddha is blamed. He who shows sectarian bigotry falls away from Truth.

The Buddha was born 2541 years ago. In His 29th year he left his father's capital and the kingdom in search of wisdom and Nirvana. For six years He lived in the forests undergoing austerities of the most rigorous kind and discovered the uselessness of extreme asceticism, and adopted the middle path, which suits the child. Truth is to be found neither in the life of austere asceticism, nor in the enjoyment of sensual pleasure. This is the discovery He made; and He formulated the Middle path as the best which the student of religion should follow.

On the eve of Buddhahood the Prince Bodhisatva obtained the psychic knowledge of looking back into the past which is called the purvenivasanus maraognana. He looked back for many thousands and thousands of births and saw that life had no beginning. He obtained the divine eye and looked to the future and found that man is reborn again and again, that the life spent in doing meritorious deeds was born in heaven, and the life spent in doing evil was born in a state of suffering. In the early dawn on the full-moon day of Baisakh He attained omniscience, which gave Him insight into the operations of the law of cause and effect. This is called the pratitya samutpada dharma. Ignorance produces evil, and Wisdom brings freedom and happiness. Evil deeds produce evil karma according to the working of the law of cause and effect. Good deeds produce good effects.

He therefore came out as the World Deliverer and began teaching the doctrine of karma, rebirth and Nirvana. The way to avoid being born in hell, or in the animal kingdom, or in a preta state, or to be born in a poor family was to do good deeds, speak kind words and think in a spirit of loving kindness. Anger, hatred, and illwill generate evil karma, and after the death such a one is born in a state of suffering or in the animal kingdom. The Buddha therefore taught that householders who wish to be born in heaven or in a noble family on this earth, should avoid destruction of life, stealing, committing adultery, falsehood and drinking intoxicating liquor. This was binding on the householder.

He expanded the simple ethics into ten commandments, which are not to kill, not to steal, not to commit adultery, not drink liquor, to avoid falsehood, and slander to avoid harsh language and idle talk, to avoid anger, illwill, not to be covetous, not to entertain false beliefs, which denied the law of Karma and a future world. The positive ethics that He enunciated are charity, living a moral life and generating good thoughts of love, mercy, gentleness; showing hospitality, and nursing parents and elders; hearing the good law, and proclaiming it to others; asking others to take a share of the merits, and accepting the good wishes of others; and keeping one's faith upright.

The Buddha analysed the religious views of contemporary sectarian teachers and classified the sixty two religious beliefs into two categories. Having found them insufficient He promulgated the Nibbana Dharma which covers the complete religious life of the Brahmachari. He enunciated the thirty seven principles of Wisdom, viz, four satipaṭṭhānas, four sammappadavas, four idhipadas, five indriyas, five balas, seven bojjhangas and the eightfold noble path. He formulated the doctrine of Karma. The formula is Kammassakomhi, yoni, kaminabandhu, kammadāyādo kammapatisarano yam kaināmain karissāmi kalyānainvā pāpākamvā tassa dāyādo bhavissāmi. I am the result of my karma; karma is my womb, karma is my relation, karma is my inheritance, karma is my refuge, whatever karma I do, good or bad, that karma becomes my inheritance. The root causes of human and divine suffering are ignorance, and the karma caused by ignorance, the cognitions resulting therefrom, the sensations and the perceptions that are at work in coalition with the sense organs of sight, hearing, smelling, tasting, touching, and thinking, and the interdependence of the objective and subjective sense feelings, producing associations caused by contact of objects, and the sensations that are generated producing feelings of pain, pleasure, and indifference, and the craving for further enjoyment either in the realms of celestial happiness, or in sense pleasures or for utter annihilation, and clinging to certain forms of beliefs or in conforming to rituals and austerities desiring birth either in the kāmaloka rupaloka or arupaloka, which ultimately ends in decay, disease and death and giving rise to lamentations, despair, sorrow etc. The way to escape from the bondage of Ignorance and Karma is by doing good karma according to the Noble Eightfold path and following the life of Brahmachariya. This freedom from cravings and future rebirths, is called vimuktī, and the science thereof is called the vimuktigñyāna dharsana. The goal is Nibbana.

Buddhist History gives the names of the six contemporary leaders of religious thought at the time of the Buddha. They are Purana Kasyapa, Makkhali Gosāla, Ajita Kesakambala, Pakudha Katyayana, Sanjeyya Belatthiputra, and Gnataputra the Nirgrantha. There were at the time other wandering parihrájikas who were known as Jatilas, Ajivakas, Achelakas, Tridandis, Gautamikas, Devadhamnikas, and a host of ascetics each of whom followed one of the fifty different kinds of austerities as given in the Mahásihanádasutta of the Majjhima Nikáya.

There were also great dialecticians, followers of the school of logic, (tarka); and mimansa, agnostics, non-believers who rejected every form of faith, and subscribed to none; pantheists who believed that every atom in the four elements was an individual soul.

There were also sectarians who accepted a Creator according to whose will the world and living beings were created; there were sectarians who believed that everything that happens to man is pre-ordained; and another form of faith declared that man ceases at death, and that his body and the vital airs join the elements.

The Sonadanda sutta of the Digbanikáya gives the characteristics of the official caste Brahman

The Bálapandita sutta gives the description of the sacrificial Brahman who was always on the move running hither and thither trying to find the place where the sacrifices were going on by inhaling the sweet smell of the oblations whose fragrance led him to the place.

The king advised by the purohitas caused immense holocausts slaughtering hundreds of bulls, heifers, sheep, goats, and burning cart loads of ghee to bring prosperity to his kingdom.

Sacrifices, rituals, austerities and sensual enjoyments formed part of the life of those who desired happiness. There were also the forest philosophers who lived the life according to the Dhyana Yoga of the rupa and the arupa Brahmaloka.

Into this arena of religion the Buddha came bringing love, mercy, unegoism, disinterested service, and the perfect Brahmacariya life based on purity of conduct, activity, calmness brought on by Dhyana.

To those who believed that a creator created this world at some given time the Buddha taught the infinite nature of the cosmic process. Not one solar system, but trillions upon trillions of solar systems in different stages of evolution and destruction. He showed that life has no beginning, and no end, and that the Brahma, gods, pretas, human

beings, animals and those suffering in hells are all under the law of karma. That the atom as well as the solar systems have to go through the process of birth, existence and dissolution. In the arupa brahmaloka the duration of life was 84000 kalpas, and after the termination of that period there is end to the happiness in that brahmaloka. Every one, gods and Brahma and kings and Brahmans all had to go the way of death and birth repeatedly. This was called the *Samsara* without beginning and without end.

To escape from all this misery the Buddha showed the way and the way is to be obtained by doing good karma by deeds, by words and by thought. Each man reaps the karma of his own sowing in the past, and in this life he is making fresh karma every second. Every good thought is good karma, every kind word spoken is a good karma, every kind act done in the spirit of love, and disinterestedness is a good karma. In fact the very breathing was brought under the category of Karma, and by right breathing, sitting crosslegged with the spine erect, man could generate good karma, by sending forth thoughts of love, east, west, north and south, to the four quarters, to every living being, far and near, visible and invisible. The Buddha made the wonderful discovery of man's *purushakara virya*, that by his own trained will, and by the control of the six senses, and doing meritorious karma in the way of charity, by study of the good law, by strenuous activity, that he could get happiness here and hereafter.

Why should an omniscient almighty creator create each soul for the first time out of nothing, create the lame, the blind, the dumb, the deaf, cripples, insane, feeble-minded, idiotic, some with no arms, some with no legs? Man is made the slave of an immoral ethic enunciated by a person who had himself not discovered the truth. Good deeds produce good effects, evil doeds produce evil effects. The mere *drishti* or the acceptance of a theory is of no consequence. It is the karma that counts. Man generates karma, from the time he wakes up from sleep to the time that he again goes to sleep, which are called *sankaras*, and they are either good, bad or indifferent. Man is his own saviour and he is his own evil genius. Man can become the master of his own destiny provided he has the wisdom of the *yathabhutagnana*. Before the karma is done he was free, and if the karma that he did was evil, from that moment he has to atone for it by suffering. The karma of the past can be made barren by adopting the life of the *Bhikkhu*, which means a life of sacrifice and renunciation of sense pleasures and mental activity, in the plane of loving kindness.

No man is free from the karma of his immense past. The doctrine of karma is so complex that the Buddha found that the intelligence of the ordinary human being was insufficient to solve the problems involved; and He put it in the category of the Unthinkable. Only a perfect Buddha who can look into the past kalpas, millions and millions back, and know the cause of human and divine happiness as well as the cause of suffering. To the beginner to understand the complex operations of the law of karma the following analysis is given in the psychological manual of the Abhidhamma, called the Abhidhammasaṅgraha. It is translated into English by a Burmese scholar and published by the Oxford University Press under the title "Compendium of Philosophy."

Karma or Karma is divided into kusala karma, akusala karma and it is also called punyakarma, pépakarma, and under the psychological term of sankara it is called punnabbisankhára, apunnabbisankhára and ánenjabbisankhára.

Karma done in this life sometimes operates in this very life, and such karma is called ditthadhammavedaniya karma. Any good act done to a great personage at a critical time brings immediate reward, and that is due to the influence of this especial karma. In the Páli scriptures several illustrations are given of the powerful effect of this karma. Karma that operates in the next birth is called "upapadya vedaniya karma." Certain karmas do not take effect in the next life but wait for a favourable opportunity to come into operation in some other subsequent life. This karma is called aparapariyavedaniya karma. There is no individual who is not effected by this karma. Karma sowed in some past life may become effective in this life. Such karma is aparapariyavedaniya karma. The more powerful karma counter acts the lesser karma, and the ineffectual karma is called alosi karma, ásanna karma especially done at the last moment when nearing death brings immediate reward at the next birth. The more weighty karma is called Yadgaru karma. Karma is compared to a fertile field, and Vinnana is called the germinating seed. Karma operates in the káma loka, rupaloka and arupaloka when they are done in a spirit of love, charity and with knowledge. Karma done in anger, hatred illwill, and karma done in a covetous spirit brings suffering in after life. The karmic effect of unbelief or the acceptance of nihilistic views is the most to be dreaded. Those who hold nihilistic views are born in worlds of darkness, and the duration of suffering is incalculable. The next karma

to be dreaded is called the *anautariya karma*, and for one full *mahakalpa* the doer of this karma has to suffer. Parricides, matricides, and killers of holy saints called *Arhats*, and *Bhikkhus* who bring discord in the holy assembly of *Sangha*, and those who do bodily injury to *Buddhas* are born in the hell called *avichi*. Rebirth in the *devaloka* is due to the karma done in the *kāmaloka*. For instance all acts of charity, abstinence from the five sins of destruction of life, stealing, committing, adultery, falsehood and intoxicants. The observance of the celibate life, and the practice of the *rupadhyāna* and cultivating the heart of loving kindness and showing kindness to all, with no malice towards anyone brings the reward in being reborn in the *Brahmaloka*. If one unceasingly cultivates loving kindness for seven years its karmic effect is rebirth in the *Brahmaloka* with a duration of seven *kalpas* of joyous delight. The three causes of good birth in this world are generosity, love, and knowledge. Those in the past lives cultivated these three *hetus* are born in this world with spiritual inclinations with desire to develop the psychic insight. Those who cultivate in this life the three *hetus* are born in the next life with large spiritual impulses leading to adeptship. Those who had destroyed life in past births are short lived, those who steal are born poor, those who tell lies are born dumb, and those who committed adultery lost their manhood. Those who drank intoxicants become feeble minded or insane; those who showed anger are born ugly, those who committed acts of cruelty become lame or paralytic. The greatest of good *Kamma* is to be born as a human being in a noble family devoted to the religion of the *Dharma*.

Determining thought is karma. Every thought born of anger or of lust or throughh middleheadedness is productive of evil karma. Every act, word or thought generated from the heart of love is productive of good karma. Consciousness is influenced by forms, sounds, smells, tastes, touch and ideations, which when associated with either *lohma*, *dvesha* or *moha* produce bad karma. When associated with love, charity and knowledge based on reason produce good karma. Consciousness is also influenced by apperceptions and feelings, and when associated with anger, foolishness and covetousness produce bad karma and *vice versa*. Ignorance and craving (*avidya* and *trishna*) are the potential causes of rebirth. The highest *brahmas* in the *Brahmalokas*, *devas* in the different heavens, human beings, purgatorial creatures, and those born in the ghostland are all under the dominion of Death. Nirvana is deathless. Karma generated without *trishna* and *avidya* with no desire for the enjoyment of heavenly pleasures

brings the human being into the threshold of Nibbâna. In that condition no evil karma is generated. The supercosmic life of Nirvana is a condition to be realized in perfect consciousness on earth as an Arhat, or in the higher heavens as an anâgâmi, or again on earth as a sakadâgâmi or sotapatti. To the one who walks in the path of wisdom as pointed out by the Buddha the doors of hell are closed for ever, and immortality is assured.

Man born in a good family (kulaputra) who abstains from the ten evils is potentially divine. He is born with good karma with the purushabala, purushavirya latent in him, and he only requires enlightened association to develop his spiritual energy. Man is like unto a silkworm weaving his own karmic cocoon. Man in his ignorance is like the untrained horse. The waters of the Niagara for thousands of years flowed into the sea, but science showed the way to harness the waters of the falls and create electric energy, and we see the change. Man in his ignorance not having associated with the wise clings to false views and commits evil karma and goes through suffering. The development of will power, the strenuous exertion to do that which is right and good bringing happiness to the many, should be the aim of man endowed with reason. To remove ignorance from the human mind and bring enlightenment within the reach of all is the best of good karma. The righteous man wherever he goes brings happiness to others, and works for their welfare. The Brahmachari is free from the impediments of the householder, and he is free, like the bird flying through the air. He can devote his entire energy for the welfare of gods and men. The happiness of the Brahmachari who devotes his whole life in doing good deeds for the welfare of others is greater than the happiness of the kamaloka gods. The good Brahmachari ranks above the emperor who rules a continent. No man who comprehends the law of karma wastes his time in supplications to a deity. He wills and works and waits patiently. The man who is active in doing good is not dead. The man who is indolent and does nothing for the good of others is dead.

This ennobling doctrine of karma divested of its devitalizing accretions was preached by the Buddha and His Arhat Bhikkhus to the people of India, and to the people of the Greater India. This doctrine made the people virile and active and strenuous. With the abandonment of this virile ethic people fell back into a state of helplessness. Superstitions crept in, priestcraft came and the human will was enslaved. Once this immortal doctrine is disseminated throughout India, the teeming millions will then know their latent purushabala, and then will each one make the effort to do something meritorious, and the united will of 200 millions of the Aryan people will become a tremendous force productive of immediate happiness not to speak of a heaven hereafter. He who preaches this doctrine himself becomes a centre of creative energy, and blessed is the man who rouses himself to activity with the iron will of propagating the Dhamma.

The Lord Buddha Anniversary in India.

To-day is a great day in the religious annals of the world, one may say in the history of humanity. To-day 2548 years ago, Lord Buddha was born at Kapilavastu, then the capital of his father's Principality, now a deserted place of pilgrimage on the confines of Nepal. To-day millions of people, all over Eastern Asia from Burma to Korea, in the wilds of Siberia and in the remote places of the Eastern Archipelago will bend their knees in admiration to the great Indian who more than two thousand years ago, preached the saving principle of pity and compassion. It is more than a thousand years ago that Buddhism was banished from its home. Whether that was good for India or not must always be a matter of speculation. But whatever differences of opinion there may be, there is not an Indian, throughout the length and breadth of this wide continent, who in his heart of hearts will not feel a responsive echo to the tones of adoration with which the temples of the Eastern world, crowded with millions of worshippers, will resound to-day in honour of the great founder of their religion. The glories of India are past and gone, we hope not irretrievably, nor for ever; but for the present they are over-shadowed by a great eclipse. Let us not however forget that the most memorable period of Indian history, recording the undying achievements of our ancestors in peace and war, in literature religion and government was the Buddhistic period associated with the names of Asoka, Kanishka and Chandragupta. The inspiration of the new religion taught by the princely hermit of Kapilavastu gave an impetus to national life and achievement which endured for ages and cast an unfading lustre upon Indian history. Was the coincidence accidental or had the greatness of the Buddhistic period its roots in deep-seated causes which stirred and ennobled national life? We are inclined to accept the latter view. The brotherhood of man, the equality of the status of men and women, the abolition of all artificial and unnatural social distinctions—the exaltation of the principles of justice, of compassion and pity in their application to aught that lives and breathes created an atmosphere that uplifted the spirit and the soul, and India walked in those days in living touch with the good, the true and the beautiful. It was the soul of India vivified and exalted under the teaching of the greatest Guru that the world has ever seen that made India what India was. Oh for an hour of the Buddhistic period, of that ethereal atmosphere, those soul-stirring

environments which exalt and purify life. It is not the man, but the atmosphere which he helped to create, the great forces which he let loose, the forces of equality, justice to all and pity and compassion for all that captured the imagination of princes and people alike, and Buddhism spread with the speed of the whirlwind. Those days for India are alas! past and gone; but Buddhism lives, will always live enthroned in the heart of humanity, as a sovereign spiritual influence. Christ preached the brotherhood of man. Buddha preceded him in the enunciation of this divine principle and in his insistence on its acceptance. The Jews would not admit the Gentiles and the Hindus would not admit non-Hindus into their fold. Buddha, the apostle of the equality of all men, ruthlessly broke the barrier and boldly admitted proselytes into his religion. The idea of proselytism was his own and originated with him. It had its roots in the higher ideal of the quality of all men: and all great religious preachers have ever since followed in his wake. To-day, through the dim mist of the receding ages, humanity recalls to mind the master-figure of Buddha and renders to his spirit the homage, almost divine in its character and complexion, which is his due. India, which is proud to claim him as her own, joins in this universal tribute to his adored spirit.

To-day is Vaisakhi Purnima—Fullmoon day in the month of Baisakh—the anniversary of the birth of the great founder of Buddhism. We rejoice to learn that through the devoted efforts of the Anagarika Dharmapala, a Vihara will soon be built in Calcutta in which will be enshrined the relic of Buddha presented by the Government of India to the Maha-Bodhi Society. It will be the temple of Buddhistic culture and worship. Mrs. T. R. Foster of Honolulu has sent a donation of Rs. 56,000 for the purpose, the Gaekwar of Baroda has donated Rs. 5,000 and the Rev. Dharmapala Rs. 10,000 to the Vihara fund. A further sum of fifty thousand rupees is required. We hope, this money will soon be forthcoming and the Vihara will be an accomplished fact, an institution that will draw the worshippers and admirers of the great Buddha to a central place. We also learn with satisfaction that another mausoleum will be built under the auspices of the Dharmakura Sabha to enshrine the relic of Buddha presented to the Sabha by the Government of India. The Maharaja of Cossimbazar, true to his high instincts of liberality, has promised to give land for the purpose in Kopaleetollah. So Calcutta will have the sacred relics of Buddha enshrined in two Viharas, which, we hope, will make for a thorough good understanding and union between Hindus and Buddhists.

(An extract from Babu Surendranath Banerjea's speech delivered on the 24th June, 1876.)

But the ancient Hindoos were not only great in literature, great in science, great in war, they were, above all, great in morals. If our country had produced no other great man than Sakya Muni, I conceive, we should have been entitled to the gratitude of posterity. The two greatest characters that have adorned the annals of humanity are undoubtedly Jesus Christ and Sakya Muni. It will not be for me to institute any comparison between these two, illustrious worthies of our race. Mine will not be the hand that will tear down the veil of sanctity with which the veneration of ages has enshrouded these gifted mortals. I am more concerned here to-night to point out the moral grandeur of ancient India, as typified and exemplified in the life of the great founder of Buddhism. Have the pages of history a nobler instance of self-sacrifice to record than that of Sakya Muni? Born the heir to a magnificent principality, with troops of servants to obey his behests, with a loving wife and affectionate parents, he resolved to forswear the temptations of his lofty position, to rise high above them, and to consecrate his life and his energies to the great task of preaching to the benighted nations of the earth, the saving lessons of truth and religion. High mountains, broad rivers, impervious forests, the horrors of the stake, the sword of the executioner, the knife of the assassin, presented no obstacles to the slow, the silent, the steady progress of the religion of Gautama Buddha. From the frozen craters that skirt the coast of Kauuschatka to the extreme south of the island of Ceylon, from the green and verdant isles that fringe the Chinese seas to the arid Steppes of Central Asia, Buddhism became the predominating religion. The shivering inhabitant of Siberia, the yellow-complexioned Chinese, the swarthy native of Ceylon, the semi-naked barbarian of the Steppes, all acknowledge the great Hindoo as their apostle. Gentlemen, Sakya Muni was a Hindoo, and so are we; but I ask where is his heroic and noble self-endurance, where his soul of fire, his heart of love embracing within its bounds not only man but the whole range of animated beings, aught that could breathe, aught that could feel from the meanest protoplasm to man, the lord of creation? I ask you, gentlemen, whether standing in his presence, standing in the presence of this noble Hindoo, this illustrious son of a royal race, who flung away the splendours of a throne, in order that he might become the apostle of humanity, you do not feel something of his noble and heroic self-endurance, something of his fervid patriotism, something of his

boundless love for mankind? If you do not, then I say, call not yourselves the countrymen of Sakya Muni, pride not yourselves on the splendor of his immortal achievements. There is a higher consanguinity than that of blood, a nobler relationship than that of fathers, mothers, brothers, sisters, wives—the consanguinity, the relationship which arises from the unity and the harmony of sentiments, views and aspirations. If the noble example of Sakya Muni does not stimulate your patriotism and increase your self-respect, then, I say, you are not his countrymen though the same blood runs through your veins, the same sun warms you, the same moon emparadises your nights and the same vaulted canopy of heaven, bespangled with its myriads of stars, spreads like a pall over your head.—*The Bengalee*-May 25.

The Vihare at Calcutta.

After a patient toil of twenty seven years, the Mahabodhi Society of which the Anagarika Dharmapala is the founder as well as the guiding spirit, has succeeded in materializing its long cherished desire of establishing a Buddhist *Vihara* in Calcutta, the foundation stone of which will be laid shortly. It is the generosity of a noble minded lady of Honolulu which has placed the Society in possession of the funds required for the accomplishment of this object. Mr. Dharmapala is a man of boundless energy. He has attempted many things in his time and has often succeeded at last. The *Vihara* is to contain a relic, of the great Buddha, which is to be presented by the Government of India and which was discovered at Taxila—the classical Taksha-shila near Rawalpindi.

The 2462nd Parinibbana Anniversary of Buddha.

CELEBRATION IN CALCUTTA.

The Maha Bodhi Society held the thrice sacred celebration in commemoration of the 2542nd anniversary of the Birth; 2507th anniversary of the Sambodhi Enlightenment; and the 2462nd anniversary of the parinibbana of the Buddha, at the Hall of the Bengal Theosophical Society on Saturday the 25th instant at 6 p m. The Hall was crowded. The Goldeu Casket containing a Relic of the Buddha brought from Ceylon was enshrined in a lotus throne. The hall was decorated with festoons of lotuses. The motto "Love the Buddha" inscribed in blue letters on a white sheet was visible from a distance. There was music. The Sinhalese Buddhist boys recited the *Jayamangala gathas*. Bhikkhu Siddhartha recited the *Ratana Sutta* which was meant as a *paritrana*. The Anagarika Dharmapala read the report. Mr. J. O. Bannerjeo, "the Prince of Contractors" spoke a few words about the Vihara architecture.

The Anagarika Dharmapala first read the letter and the telegram received from Mrs. Annie Besant and Mr. Jinarajadasa. He then delivered the announced address: "Why we should take the Buddha as our Example and Guide" showing that the Buddha preached the gospel of activity and good works, that Karma and Karimaphala were interdependent and in stirring words spoke of the necessity of cultivating the middle path avoiding the extremes of a debased sensualism and fruitless asceticism, and making life happy by ceaseless activity in doing good work for the welfare of others.

The old house at 4A College Square will be pulled down immediately and the foundation of the new Vihara will be laid. It is hoped that every native son of India will contribute something, at least a brick for the building of the first Vihara in the name of the Buddha after a thousand years of suspense.

A pamphlet containing the first lecture delivered by the Anagarika Dharmapala especially printed for the occasion in honour of the memory of the late Rai Bahadur Norandre Nath Sen, was distributed.

The following message was received from Mrs. Annie Besant:—

PEACE TO ALL BEINGS.

Permit me, who feel a profound reverence for the Flower of our Humanity, the Lord Buddha, to join with you, assembled on His Glorious Day, in offering to Him with folded hands the most reverent and lowly homage.

Glorious was He in His Birth,
Glorious was He in His Life,
Glorious was He in His Passing.

To the All-glorious Lord be our devotions offered,
Heart to heart with yon, I bow before Him.

Annie Besant.

The following report was read by the Anagarika Dharmapala:—

The Maha Bodhi Society was founded in May 1891 by the Anagarika Dharmapala with the object of restoring the holy shrine at Buddhagaya where the Prince Siddhartha Sakyamuni became the all enlightened Buddha. The holy central shrine of the Buddhist world went out of Buddhist hands when the religion was destroyed by the invading Moslems. The central shrine of the Hindus is in their own hands, that of the Muhammedans at Mecca is in their own hands, the Holy Sepulchre at Jerusalem is now in the hands of British Christians; only the Buddhists have not their holy shrine in their hands. The Maha Bodhi Society hopes that fresh efforts will be made by the Buddhists to restore the Buddhagaya shrine to the Buddhists. The British are in possession of Burma, Sikkim, Chittagong, Arakan, Ceylon, which are all Buddhist countries, and now Japan has become the Ally of the British it is sincerely hoped that negotiations will be opened with the proper authorities to bring the central shrines of 400 millions of Buddhists under proper care. There is daily desecration going on at the Temple, and every Buddhist pilgrim who visits, the holy place is moved to tears when they witness the sacrilege inside the sanctuary. It is easy work for the authorities to bring about a settlement at Buddhagaya to the satisfaction of all parties. What was considered impossible twenty five years ago has become quite easy. We hope that the Buddhists will be allowed to live at Buddhagaya permanently, which they are not allowed to do at present.

The Maha Bodhi Society in India has continued to work since 1891, and has been the means of bringing the present Buddhist revival in India. It is the first organisation in India that began to work for the revival of the forgotten religion. After 27 years the Society is able to lay the foundation stone of the first Vihara with the help of the noble

minded lady Mrs. T. R. Foster, Honolulu. We have to thank the Government of India for the impulse to build the Vihara. They have promised to present a Relic of the Buddha which was discovered by the Director General of Archaeology in India, the friend of the Buddhists, Sir John Marshall, at Taxila near Rawalpindi, the ancient capital of Gandhara, where India and Greece met. The ruins discovered in Gandhara show that portion was at one time a great centre of Buddhist civilisation. The Maha Bodhi Society has been offered three Relics by the Government of India one for the Calcutta Vihara one for the proposed Vihara at Sarnath, where the Tathagata preached the first Sermon and set rolling the Wheel of the Good Law and the other for the Vihara at Taxila amidst the ancient ruins. The Sarnath Vihara will be taken up after the Calcutta Vihara is finished.

The "Prince of Contractors" Mr. J. C. Bannerjee has most kindly undertaken the work of construction and the place of the Vihara has been designed under the supervision of the Director General of Archaeology by Mr. Pago, to whom our best thanks are due. We have to thank the Calcutta Corporation officials, the Chairman, the Vice Chairman, the Assessor and his subordinates, the City Architect, Members of the Building Committee, the Engineer of Dist. No. II. for the kindness shown to us at all times. Bengal will have for the first time a Vihara on ancient Architectural lines after a thousand years of *pralaya*. We only hope the Bengal will not be indifferent, but that every one, man, woman and child will come forward to give his mite for the erection of the first Vihara. The Buddhists of Siam, Japan, Ceylon, Arakan, China have not yet responded to the appeal sent to them. Siam is the only country where a Buddhist king reigns, and our appeal to Siam has met with very uncourteous treatment. India sent her Bhikkhu missionaries to spread the Dharma all over Asia, and to their selfsacrificing labours we have to-day Buddhism in these lands. Gratitude alone to the memory of the ancient Bhikkhus of India ought to be a sufficient reason to respond to our appeal. But the modern Buddhists have forgotten India, and their hearts have run dry towards the sufferings of others. Had not the ancient Bhikkus showed compassion to the nations outside India there would be no Buddhism to-day in the Far Eastern countries. Ceylon has failed to respond for the present owing to great distress in the island brought on by the decline of trade owing to the war. After the war it is hoped that the Ceylon Buddhists will respond to the call of the Maha Bodhi Society to disseminate Buddhism in the land of its birth.

We are glad to note that the Calcutta University has added Pali as a subject of study for the University course. It was nearly eighteen years ago that the Maha Bodhi Society opened a Pali class and published the first Pali Grammar, edited by our friend Mahamahopadhyaya Satishchandra Vidyabhusan. The seed sown had fallen on fertile ground, and to-day there are hundreds in Bengal who are studying Pali. The Anagarika Dharmapala offered a Gold Medal for the first best student in Pali in Bengal, and a sum of Rs. 1,000 was placed in the hands of the Sanskrit Board of Studies. It is hoped that the medal will be awarded for the best student this year.

Last December the Anagarika Dharmapala brought out a booklet on Buddhism in English. Nearly 700 copies were distributed free, and the printer's bill which came to about Rs. 400 was paid by himself. He has also brought out in pamphlet form the first lecture that was delivered by him in 1891 as a tribute of affection to the memory of late Rai Bahadur Norandranath Sen, who was one of the most sincere friends of the Society. The printer's bill was paid by the Anagarika. The Maha Bodhi Journal which was started by the Anagarika in 1892 is being published by the Maha Bodhi Society in its press at Colombo.

We are glad to tender our best thanks for the great impulse given to further the Pali studies in the Calcutta University by the appointment of three Pali Professors to teach Pali in the higher classes of the University to Sir Asutosh Mookerjee, who is always ready to help Buddhist students going to seek his aid.

To the noble minded Mr. Hirentranath Datta the Society shall always feel grateful for the selfsacrificing spirit shown in allowing the widow of the eastern wall of the Theosophical Hall to be closed so as to give the Vihara more space. By this act of unselfishness the gain has been great to the Society, and the accommodating room increased by forty seats more. This means that when service will be held at the Vihara forty persons will be seated to hear the good law and all the good karma will go to our good Brother for all time to come as long as the Vihara lasts. In this wise does the law of karma work.

To Mr. M. Ganguly the Executive Engineer of the Municipality, who is our Hon. Architect we have to tender our best thanks for the many services rendered in connection with the building of the Vihara. We are sincerely glad that we have as genial a person and one so selfsacrificing to superintend the building of the Vihara.

We are glad to announce that His Highness the Maharaja of Baroda has not only given a donation of Rs. 5,000, to the Vihara fund but has graciously accepted the office of Patron of the Maha Bodhi Society.

We hope that henceforth the good people of Bengal will take a personal interest in the work of the Maha Bodhi Society which it is hoped will henceforth flourish, and all India should feel glad that Mrs. T. R. Foster from distant Honolulu in the mid-Pacific has contributed Rs. 56,000 for the establishment of the first Vihara in Calcutta. So great is her love to the Blessed One. India has forgotten the Tathagata for a thousand years, and the Buddhist of Asia have forgotten India, their holy land, and yet from a distance of nearly 10000 miles the kind hearted lady has come forward most magnanimously to build the first Vihara in India. Her name will go in history as the builder of the first Vihara in India after a thousand years since the destruction of Buddhism in India. Curiously the first Vihara in India is to be constructed with the blessings of the Government of India. No born Buddhist has come forward from any Buddhist land to help in the work of building the first Vihara. It is an American Hawaiian lady with English Blood in her veins that is helping to build the first Vihara; it is the English Government that is offering the Maha Bodhi Society the Relic of the Buddha; it is an English gentleman who has drawn the design of the first Vihara; it is a Bengalee Brahman who has taken the contract with a feeling of love to erect the Vihara; it is owing to the kind offices of another good Bengalee that I was able to secure the land in College Square; and the first donation of Rs. 5000 came from the Maharajah of Baroda, the most cultured and enlightened of Asiatic Princes. The Maha Bodhi Society hope that Buddha's most noble religion will again take root in the land of its birth.—*The Indian Mirror*—May 28.

News and Notes.

A recent controversy in Burma as to whether persons with footwear should be allowed to visit the Buddhist shrines, **The Burmese Pagodas and Footwear.** has culminated in the issue of a Government notification. It says that as there had been no objection to Europeans wearing boots and shoes

when visiting the precincts of Pagodas for the last 60 years, the present objections are an innovation and "contrary to the practice sanctioned by long usage." This may have put an end to a demand on the part of the Buddhist Burmans who are perhaps actuated only by pure religious zeal, in spite of all misrepresentations by the Anglo-Indian papers which try to magnify the whole question into a burning "political agitation." What we understand is that the more enthusiastic members of the Burma Buddhist community insisted that all wearing boots and shoes should remove their footwear on entering the Buddhist shrines. We cannot say whether they were right in this matter; for after all they may have had very good reasons for taking such a step. From a religious point of view we are not aware of any objection to any one's wearing boots or shoes while visiting the sacred edifices. We read in Pali literature that in ancient times Kings, nobles and others always used to remove their footwear on entering religious premises. This was, has been, and is the case in all Buddhist countries. But that is only a manifestation of respect born of individual reverence and regard towards the great Master and His doctrines. In our opinion no one should be compelled in any manner to pay reverence to things religious. It is no disrespect to Lord Buddha, to the Dhamma or to the Sangha, that any individual should go with his footwear on to a shrine. It is not possible for us to describe the nature of the man or the woman who will not pay due respect to the hallowed objects of any religion. Of course we cannot expect everyone to be of our mode of thought. On the other hand this may not be a conventional form of paying respect among Europeans. In such circumstances, it is not right that we should expect them to doff their footwear on entering our religious precincts. However it is always safe to trust to the good sense and character of Europeans, and for a matter of that anyone else, to behave at these shrines in the most suitable and appropriate manner. We believe that Europeans are as anxious as any others to pay their reverence to the Great Teacher who preached his Dhamma to the whole world.

This year's Wesak celebrations were held on full-moon day the 25th of May. The day is thrice sacred to the **The Wesak Celebrations.** Buddhists: on this day 2542 years ago the Buddha was born, 2507 years ago He attained perfect enlightenment, and 2464 years ago He passed away. The usual decorations as well as illuminations were on a greatly modified scale in Colombo and at outstations. The general aspect of the celebrations this year was, though not depressing, less elaborate and simpler than on previous occasions. One pleasing and invariable feature of the Wesak is the quiet enthusiasm of the people who flock by thousands to the Buddhist shrines ancient and modern, mostly attired in simple garments of white, to pay their respect to the Master. Men, women and children go their way to the temples with flowers, and lay them at the feet of the Buddha as a tribute of the profound veneration in which they hold him. In different parts of the country, at junctions and other places of public resort, the weary pilgrims were most lavishly treated with food and various light refreshments. These are mostly got up by the poorer but more pious people with the help of their small savings put by throughout the year. *Bana* preachings were held at almost every Buddhist temple and gifts of food and clothing were offered to the priesthood. Everywhere beggars received their portion of Wesak charity which brings at least a temporary relief and a ray of sunshine to their wearied and sorrow-stricken lives. One impressive feature of the Wesak season is that, in spite of vast crowds going about in towns and villages and gathering at temple premises, there prevails a quiet peacefulness among all sections of the Buddhist public. This harmony that pervades during the season is a worthy mark of respect to the great Master who founded his religion on Maitri—universal love. We reproduce elsewhere from Indian papers some accounts of the Wesak celebrations held in India and hope our readers will peruse them with intense pleasure.

The full-moon day of the month of Poson (June) came off on Sunday the 23rd June. This festival is held by the **Poson Festival.** Buddhists of Ceylon in honour of Mahinda Thero, the son of Emperor Asoka, who in the third century of the Buddhist era brought Buddhism to Ceylon. The celebrations are conducted much on the same lines as of Wesak. The central place of festivities being Mihintale near Anuradhapura, Buddhists from different parts generally go there. The tradition is that Mahinda Thero, having arrived at Mihintale, met the King of Ceylon on the top of the hill and

converted him to Buddhism. Since that day Ceylon has been a Buddhist country. It is a great thing that the people of Ceylon should perpetuate the memory of one who was instrumental in transplanting in this country the religion of Enlightenment.

Obituary. The Ven'ble Dharmakirti Sri Dharmarama, Principal of the Vidyalankara Oriental College, Peliyagoda, and Chief High Priest of the Colombo and Chilaw Districts, breathed his last on Friday the 2nd of May last after a period of protracted illness. In him there passed away one of the greatest of Oriental scholars of modern times. By his death the Buddhist priesthood as well as Oriental scholarship sustains a great loss. Had he been spared for some years to come, for he was only 64 years of age at the time of death, his contribution to the growth of Oriental culture, great and valuable as it is, would have been unique. What he has already done will remain as a lasting monument to the greatness of his attainments in the field of knowledge. We are sorry that a short life sketch of him could not be published in the present number owing to pressure on our space but hope to do so in the coming number. We record with profound sorrow the death of this High Priest who was as well-known for his piety and religious discipline as he was for his vast learning.

To Our Readers. Our readers will notice that we have decided to issue the Journal as a quarterly from the present number. Some may pretend to be unaware of the varied and inevitable difficulties that beset at present the issue of a purely religious organ which depends for its existence on the philanthropy of one or two gentlemen. We have however decided not to discontinue the Journal and hope to make it more useful in the future by devoting more space to translations from Pali and to original articles on Buddhism.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhist Poems.

KUSINARA.

Oh, Kusinara, thou revered of earth,
Once poor, unknown, and altogether lowly ;
Sacred art thou. For He, whose mighty worth,
Still leads us from sin's stain to brighter birth,
The Pure One—Perfect—the Enlightened—Holy—
Did breathe His last words on the trembling wind
In thy sweet glades where winged blossoms fly,
And weeping spirits of the awe-struck Hind—
The rivers and the mountains of fair Ind—
Did waft the message that shall never die.

THE PEARL.

Behold, I wear a Pearl upon my breast,
A gem that makes the envious stars turn pale,
Losing their lustre in its light divine.

No one can rob me of this treasure rare,
With heart undaunted I roam through the world,
And peace and ecstasy indeed are mine.

Wild bitter longings filled me night and day,
And wan with trouble I roved aimlessly,
Until this priceless Pearl I chanced to find.

Not all the spells the tranquil moonlight weaves,
Can soothe the weary mortal like to this—
Most precious jewel of the peaceful mind.

Steeped in its light, my heart the mastery
No longer holds, for I indeed am free,
And like a courser tamed it feels the rein.

What though the foam of sorrow's ocean rolled
Over my head bent with the weight of years !
I am released from Sin, and all its Pain.

This lustrous Pearl of virtue as serene
As the full moon bathing in cloudy seas,
Is the pure light of Gautama benign.

Like a rich gem borne from its coral bed,
To brighten bliss, adorn humanity,
Laden with savor from the ocean brine.

O Shining One, Thou art the Lotus sweet,
Shedding Thy fragrant blessings evermoro.
Thou art the portals of the tinted West.

Opening to show fair Sukavati's bliss,
Drawing the spirit through the ambient air,
Within the pearly gates to enter rest.

Irene Taylor.

Ancient India 2500 Years Ago

Two thousand five hundred years ago India witnessed a great spiritual upheaval. There were at the time six religious Teachers proclaiming their respective theories. They were Purāṇo Kassapo, Makkali Gosāla, Sañjeyā Belattiputto, Kakndo Kaccayana, Ajito Kesakainbalo, and Niganto Nathaputto. There were the Paribbājakas, Achclakas, Ajivakas; great Brahman teachers like Pokkharasati, Todeyya, Brahmāyer; great jatilas who kept their perpetual sacred fires like Uruwela Kasyapa; there were the Sramana pandits, Brahman pandits, lay pandits, Kshatrya pandits, each with their respective following. There were the *Koutuhala* halls, the *Ekasālas*, the *Santhāgāras*, set apart for the use of philosophical discussions under royal patronage. From various parts of the Gangetic valley high born youths of wealthy families went to Taxila to get the higher education. The Brahman purohits were the spiritual advisers of the Kings at the time. (See *Kandaraka Sutta, Majjhima*.) They advised them to make sacrifices of horses, bulls, heifers, goats, sheep, when they apprehended any approaching calamity to the Kingdom. There were ascetics undergoing great austerities: some living the dog-life, some living the cow-life, some the bat-life, some practising the vows of standing in the river knee deep gazing at the sun from morning till the setting, some sitting between the five fires, some eating only herbs, leaves, yams and fruits of trees, some eating only a handful of food once, some twice, some thrice in a week, some squatting, some standing never lying down etc. The Brahman caste was considered chief. They had made laws to suit their own purposes. They put the Kshatriya caste in the second place, the Vaishya in the third place, the Sudra was given the fourth place. These four castes were under their laws. The out-castes were scavengers, bamboo workers, hunters. The high castes followed the professions of accountants, painters, writers in the Kings offices (see *Mahavagga, Mahakhandhaka*.) Agriculture and cow keeping belonged to the third caste of Vaishyas; military profession was the monopoly of the Kshatriyas, and the Brahmins lived by begging and teaching the *Vedas*. There were Traditionalists, who relied on their books (*Pitakas*) as the final authority; there were the Jogicians and dialectitians (*takki*) (*Vimansi*); there were the compromising Agnostics who never would

give the final answer, except by saying 'No': 'Is that so? I do not know': 'Is this so? I do not know': 'Is there any other interpretation? I do not know': 'Is there not? I do not know'; 'Is negation the answer for all? I do not know.' (See Sandaka Sutta, Majjhima Nikāya).

The rich householders lived like royal princes, the palace of the banker of Rajagaha was more magnificent than that of Bimbisāra, the king, who went to see it along with the Crown Prince, Ajatasatta. Brahmans such as Jāṇussoṇi, Ministers of the Crown, lived in royal splendour. The king was impartial to all the religious teachers. Tolerance was the law. Religion was above royalty. The king can only punish the law breaker, who disturbed the communal laws of Society. The domain of Psychology was not subject to the king. Hence the possibility of soaring unto the realising of the *arupa*. Great forests were set apart for the āraṇyaka philosophers. The king and the subject sat in common at the feet of the religious teacher. There they were equal. (See Kosala Sainyutta, Sainyutta Nikāya). The king paid homage to the religious teachers without distinction. No man was persecuted for his religious views. There was no inquisition to inquire and punish. (See Sāmaññaphala Sutta, Digha Nikāya.) The people were given the privilege to criticise the king. At the coronation the Brahmas, Kshatriyas and the Vaishyas blessed the king ending with a threat that 'if thou dost ill-govern the kingdom may thine head go to pieces.' (See Mahāvansā tika p. 214).

The crisis had arrived. Huge holocausts, Brahmanical arrogance, morbid austerities, hedonic extravagance, bacchanalian revelries were the order of the day. The decline had commenced. The Teacher of Compassion, the Buddha Tathāgato, Sākyā Muni, appeared like the Sun to remove the mists of Ignorance and Egoism.

Dr. C. W. Rhys Davids, M. A., Ph D.

The greatest Pali scholar now living in the West is Dr. T. W. Rhys Davids, author of Manual of Buddhism, Buddhist American Lectures, Founder of the Pali Text Society, translator of the *Milinda Pañha*, *Digha Nikāya* etc.

Dr Rhys Davids about fifty years ago was in Ceylon in the British Colonial Service. Although engaged in his administrative duties yet he found time to learn Pāli under a Buddhist Bhikkhu. Out of the hundreds of British Civil Servants who come over to Ceylon from England only one Oriental scholar we have in Dr Rhys Davids. He has been, since he resigned the Ceylon Civil Service, a laborious worker in interpreting the Dharma of the Buddha to the English speaking world. The little manual on Buddhism which he wrote was first published by a Christian Literature Society. In 1882 Dr. Rhys Davids founded the Pali Text Society in London to bring out in Roman characters the whole of the *Tri Pitaka*. Assisted by a small band of earnest Oriental scholars Dr. Rhys Davids under very good auspices published the first text in Pali in 1882. Ceaselessly and indefatigably he had continued to labour singlehanded until 1893, when he got a help mate in Miss Caroline Foley, who became his wife. Mrs. Rhys Davids learnt Pali and soon mastered the intricacies of the language, and soon began to translate the more important of the Pali texts.

Dr. Rhys Davids translated for the Sacred Books of the East Series the *Cullavagga* and the *Mahavagga* with the co-operation of Dr. Oldenburg. He also translated for the same series several suttas from the *Digha nikaya* and the *Majjhima nikaya*, which appeared under the title of Buddhist Suttas. Several years after Dr. Rhys Davids translation of the wonderful Pali work, the *Milinda panha*, was also published under the Sacred Books of the East Series under the title of "Questions of King Milinda." In 1896 Dr. Rhys Davids went to America and delivered a series of lectures before learned Societies. These lectures were brought out in book form under the title of American Lectures. At the request of the Hibbert Trust Dr. Rhys Davids delivered a series of lectures under the title of Indian Buddhism. At the request of the late Professor Max Muller, Dr. Rhys Davids

translated the Sutras of the Digha Nikaya; and under the title of the Dialogues of Buddha, they were published by the late Max Müller as part of the Series of the "Sacred Books of the Buddhists" from the Trust fund founded by the late King of Siam of pleasant memory. The erdition brought to bear on the translation of these texts is marvellous. There is no other man on earth to-day who has done so much to bring the sublime teachings of the Tathāgato, before the Western world as Dr. Rhys Davids.

The Buddhists of Siam, Burma, Ceylon have to show their gratitude to this erudite, painstaking, scholar in some tangible form. But so far they have not done anything in that direction. No memorial is required for a scholar. His works are his own memorial. But as the great pioneer of Buddhism in the West Dr. Rhys Davids occupies a unique position. The western people, especially the English speaking races, owe a debt of gratitude to Dr. and Mrs. Rhys Davids for their selfsacrificing labours in a field the only fruits to be gathored therefrom is knowledge.

The Burmese Buddhists should hold a meeting of the foremost Buddhist scholars in Burma and confer a Buddhist title for the unrivalled services rendered to our holy Religion to Dr. Rhys Davids. The Dcifender of the Buddhist Faith in Siam, King Vajiravndba and the Bhikkhs of Siam will, we hope, confer a decoration and a literary title for the great work Dr. Rhys Davids has done for the Religion of the Tathāgato in the West. The work of propaganda that should be done by the yellow robed Bhikkhus with the help of Buddhist sovereigns is now being done by this great noble minded scholar, and hero. The Ceylon Bhikkhn Sangha should show their gratitude to this disinterested scholar by conferring a Buddhist degree for meritorious services rendered to our Holy Religion by his Pali translations into English. The whole of the Buddhist world should wish him long life.

The First Vihara in India.

Twenty seven years ago the Anagarika Dharmapala started the Maha Bodhi Society. Little did we then think that the Maha Bodhi Society would achieve anything that would go into history. The Buddhists of Ceylon and Burma rendered very great help at the beginning; but the Buddha Gaya Temple Case, which was decided against the Buddhists by judges who did not understand the Buddhist method of worship, cooled the ardour of the friends of the Maha Bodhi Society. In 1895 a few personal friends of the Anagarika Dharmapala continued to render help though not continuously. His appeals to the Buddhists of Siam and Japan were in vain. For 27 years they scrupulously abstained from giving help, whatsoever. Always the answer came: Charity begins at home. The Anagarika who had travelled three times round the globe, and seen the marvellous activity of the Christian people in Europe and America to propagate their Faith in Asiatic countries, could not but express his sorrow at the apathy of the Buddhists and their indifference to the Noble Religion that was brought to them by the self sacrificing Bhikkhus of ancient India. But for the devotion and the love of Humanity of the Aryan Bhikkhus of the early Buddhist period, the countries where Buddhism exists to-day would never have received the gentle Faith of the Aryan Saviour.

Historically the most venerable of missionary religions Buddhism stands unrivalled as the religion of Universal Love. It was a religion to be propagated.

India, the home of Buddhism, lost the Noble Faith consequent on the invasion of the holy land by the cohorts of Islam. Mahmud of Ghazni, son of the slave king, raided the north west territories of India, it is said, seventeen times. After his death, a systematic method to conquer India was adopted by his successors. They succeeded and by the end of the 12th century the whole of the Gangetic valley lay at the feet of the Moslem conquerors. Every vestige of the ancient Faith was destroyed by the ruthless invaders. In countries where Sanskrit and Pali were spoken Urdu and Persian became the vernacular. Salatur in the Panjab, where the great grammarian of the Sanskrit language, Pāṇini, was born, knows nothing of the great author. Buddhagaya, Isipatana, Sravasti, Rajagriha, Kapilavastu, Kusinārā, Kosambi, centres

of great Buddhist activity during the life time of our Lord, know nothing of the great Faith to-day. For nearly seven centuries the people of modern India had forgotten Him who came to save India.

The political persecutions instigated by the Moslem invaders ceased after the death of Aurungzebe. The advent of the British brought relief to India. A new era of religious tolerance dawned.

For the first time since the British occupation in 1837, James Prinsep, deciphered the rock cut edicts of the great Buddhist Emperor Asoka. The great Emperor after two thousand years again spoke. Ceylon helped to identify Piyadasi with the Asoka of the Dipavamsa and Mahavamsa.

In 1822 the Buddhist King of Burma sent an embassy to India. They saw Buddha Gaya; but no efforts were made to rescue the spot.

In 1876 the good and righteous King Mindoon Min of Burma entered into negotiations with the British Government in India to restore Buddhagaya. But it ended unsuccessfully.

In 1885 Burma was made a British province; and all hopes of restoring Buddhagaya were given up.

In 1886 the late Sir Edwin Arnold suggested to the Government of India to place Buddha Gaya in the hands of the Buddhists of Ceylon. The matter was not taken up seriously by the Buddhists, and was forgotten.

In January 1891 the Anagarika Dharmapala along with the Japanese Buddhist priest Kozen visited Buddhagaya. The Anagarika found the holy place desecrated and neglected. He pledged his life and resolved to remain in the spot till he was successful in bringing Buddhist Bhikkhus to the holy spot. In May 1891 he started the M. B. S. In July 1891 he brought four Bhikkhus from Ceylon to Buddhagaya and he came to Calcutta and opened the business head-quarters of the M. B. S. For one year he remained in the house of the late Neel Komul Mookerjee, at 29 Baniapoker Road. In this house the Anagarika commenced operations, and in May 1892, he started the Maha Bodhi Journal with the little money he had. The first number was printed at the Baptist Mission Press, and the first issue decided the fate of the Society. One copy of the Journal reached the hand of the late Sir W. W. Hunter, in England and another reached the Chairman of the Chicago Religions Congress. Sir W. W. Hunter immortalised the

Society by quoting the preamble of the M. B. S. in his great History of India, and the late Dr J. H. Barrows, Chairman of the Congress invited the Anagarika to attend the Parliament of Religions.

In September 1893 the Religious Congress was held and the Anagarika made his address. It was well received by the assembly. In October the Anagarika left the shores of California and reached Honolulu on the 18th. On board the steamer "Oceanic," a lady with several of her friends came and greeted the Buddhist delegate. This lady years afterwards the Anagarika came to know as the great helper who was going to generously and lovingly help the work of revival of Buddhism in India and Ceylon. She was Mrs. T. R. Foster.

From 1891 to 1910 the M. B. S. had its Bhikkhus at Buddha Gaya. In that year the High Court of Calcutta decided that the Buddhists could not permanently occupy the "Burmese Resthouse" built under orders of the late King of Burma. The Buddhists were compelled to abandon the holy spot after 17 years continuous residence. In those days the Japanese Buddhists were unwelcome as visitors to Buddha Gaya. The British high officials suspected the Japanese Buddhists. This suspicion was accentuated by the activities of the late Mr. Okakura. He entered into negotiations with the Saivite Mahant to build a Japanese Temple at Buddhagaya. The British Commissioner at Patna instructed the Saivite Mahant to bring legal proceedings against the Anagarika Dharunapala and have the Buddhists ejected from the Burmese Rest House.

In 1906 the Mahant brought a civil suit against the Anagarika. In 1910 the Buddhist establishment was broken up. Happily during the period when the Buddhists lived at Buddha Gaya, the Anagarika obtained the consent of the late Sir John Woodburn, Lieut. Governor of Bengal. Mr. Oldham, Collector of Gaya, most sympathetically helped the Anagarika. But for the intrusion of the late Mr. Okakura, the M. B. S. would never have been asked to leave the holy site.

Since 1900 the Anagarika had been exerting to build a Buddhist Vihara in Calcutta, but no Buddhist could be got to show the least sympathy with such a project. It was to them a chimera. But the *devas* helped the Anagarika. He did not pray to them. He willed, and exerted. He remembred the story of the squirrel that persevered to bale the waters of the sea to save its offspring. Exertion ceaseless was the motto of the squirrel. The idea of prayer appears foolish to the Buddhist. It is beyond human dignity. Prayer, Power and Purchase

do not go together. The Anagarika observed in a certain Christian Service Hall in Calcutta, the words "Purchased by the Power of Prayer." The Buddhist does not pray. He wills, works and waits patiently.

In 1915 the College Square premises was purchased from the donations sent by Mrs. Foster. The sum of Rupees Twenty thousand was paid for the property.

The next resolution was to erect a Vihāra on the plot of ground purchased. Just at this time a communication from a friend was received, intimating the discovery of the Relics of the Buddha at Taxila. The Anagarika thereupon sent applications to the Hon'ble Sir Sankaran Nair, the Educational Member of the Government of India, and to Sir John Marshall, the esteemed Director-General of the Archaeological Survey of India. The Government of India graciously offered three RELICS of the BUDDHA to the M. B. S., on the condition that "worthy viharas" should be erected to place the Relics, one at Calcutta, one at Isipatana (Sarnath) Benares, one at Taxila in Upper Panjab. The resolution to build a Vihāra in Calcutta now took shape. But to our sorrow the Buddhists of Asia did not respond to the appeal. Selfishness was uppermost in their minds: "Why should we help India? We have no interest in India. Buddhism can never be revived in India"—such were the answers we received for the appeals sent to Buddhist countries. Even a beggar receives a dole when asked; the Buddhists manifested a spirit of ignoble selfishness that was abnormal.

But again help came from the lovely Island in mid-Pacific. The gracious lady, Mrs. T. R. Foster, sent Rs. 35,000 to the Vihara Building Fund. Not from Burma, not from Siam, not from Japan, not from China, not from Tibet, not from Arakan, not from Ceylon, but from distant Honolulu came help. The reverberations of the ever-rolling "Wheel of the Law" have not yet ceased. India the holy land of the Buddhists, although forgotten by the modern Buddhists of Asia, found a friend in the gracious lady. The other helper is His Highness, the enlightened, tolerant, most noble Maharajah of Baroda. His Highness sent us a donation of Rupees Five Thousand; and the Anagarika from what he had been saving from the monthly allowance that he receives from his late father's estate, has contributed Rupees Ten Thousand. The erection of the Vihara has been entrusted to the "Prince of Contractors" in Bengal, Mr. J. C. Bannerjee, 21 Canning Street, Calcutta.

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Oh, ye worlds! Rejoice that the Noble Law will again be re-established in India.

The Late Ven'ble K. Sri Dharmarama, Chief High Priest.

Oriental Scholarship is the poorer to-day by the death of Ven'ble Ratmalana K. Sri Dharmarama, Chief High Priest of the Colombo and Chilaw Districts, who passed away on Friday the 2nd May at 5-45 a.m., at the Dharmaprasada, Albion Road, Dematagoda. The late High Priest had been in poor health for over a year and in December last his condition became critical. Thanks to the diligence of those who procured for him the best medical assistance, he recovered a little and began showing signs of great improvement. However, his condition again growing worse he expired.

High Priest Dharmarama was one of the greatest of Oriental Scholars. Born in September, 1853, at Kalapaluwawa, a village near Kotte, he entered the Buddhist brotherhood at an early age. When barely 10 years of age, he showed signs of a wonderful aptitude for learning. This raised great hopes regarding the young novitiate in the minds of his teachers, and his parents took him to the Ven'ble Sri Dharmaloka, one of the greatest of Oriental Scholars of his day, who lived at Parama Dhamma Chetiya Pirivena, Ratmalana. Here the young lover of learning found ample opportunities to pursue his inclinations. His enlightened preceptor was not slow to appreciate the genius of his pupil and encouraged him in every possible manner. At the age of 14 the young priest had completed the courses of studies in Pali and Elu (Sinhalese). What remained was to read through the literatures of the above languages and to study Sanskrit. The fulfilment of the latter purpose came about in a thoroughly satisfactory manner. At that time the famous astrologer Kumaraswamy lived in Chekku Street. He had as his friend a very learned Brahmin by the name of Matru Bhuteswara Sharma Sastri. The young Samanera, being entrusted to the care of this Brahmin, took to the study of Sanskrit. Mr. Wm. Perera Ranasinghe, Proctor of the Supreme Court, was also studying Sanskrit under the same *guru*. One of the principle subjects of study then was the *Tharka* or logic. When he had finished his

Sanskrit education, he was appointed Vice Principal of the Pirivena at Ratmalana. By this time the young priest had begun to shine as one of the most gifted among his contemporaries. Pandits Batuwantudawe, Tudawe Gunawardene, the Ven'ble H. Sri Snmangala, and all others who came in contact with the Rev. Dharmarama, expressed their admiration of the promising Scholar. In 1874 he was admitted to the *Upasampada* order, that is, he received ordination in accordance with the practices of the Buddhist Priesthood.

The Vidyalankara Pirivena, which has now become one of the great seats of oriental learning, was established in 1875, and there the Ven'ble Dharmarama and his aged preceptor found wider scope for the diffusion of oriental scholarship. The fame of the young scholar, who by this time had acquired a profound knowledge of the languages and also of the Dhamma, reached that sympathetic Governor, Sir William H. Gregory. The Ven'ble Siri Dhammaloka having died, the year 1887 saw the Rev. Dharmarama at the head of the Pirivena where he carried on the traditions of oriental culture until the day of his death.

There is hardly any original work produced by the late Ven'ble Thero. But his chief contribution to the growth of culture consists in the vast and encyclopaedic knowledge he brought to bear on the redaction of ancient mss. and other books that were prepared for the press by him. At the instance of the Government he prepared and edited the *Dharmapradipika*, an ancient Sinhalese classic held in high esteem by scholars. Perhaps the greatest of his works is the reconstruction of "Janakiharana," a Sanskrit poem composed after the style of epics by Kumaradasa, an ancient King of Ceylon. This book was completely lost; only its name remained among the scholars. No single manuscript giving the text of the Poem was available anywhere, either in Ceylon or India. However, the unflagging diligence of the ardent scholar among the temple libraries revealed a codex containing the disjointed words and their meaning in Sinhalese. Armed with this the Ven'ble Dharmarama sat to work and reconstructed the whole epic. When the book was brought out the learned world in the West as well as the East considered it to be an unique achievement deserving of the highest praise. The late professor Max Muller, Mr. Childeran, and many others complimented the learned editor, and the then Lieutenant Governor Sir Noel Walker honored the Vidyalankara Pirivena by presiding at its prize giving in 1893. Again, during the regime of Sir Arthur A. Havelock, the Ven'ble Sri Dharmarama was appointed to be a member

of the especial Committee on Oriental Literaturo. His services on this Committee brought another meed of praise and recognition from the Government, since when Governor after Governor has shown his respect for this great scholar. Another of his great contributions to the world of letters deserves special mention. The Sinhalese orthography had been practically in a state of chaos for about 300 years or so. The learned as well as the unlettered did not pay any attention to a scientific method of orthography, which gradually became hopelessly muddled. The Ven'ble Dharmarama, young scholar as he was, read the old mss. carefully and by dint of patient research discovered the proper orthography that had been in use in ancient times. On this discovery being made a bitter controversy arose; but the newly discovered orthography seems to have found favour with a large number of people to-day. In a brief article like the present it is not possible to enumerate all that has been done by the late divino in the course of a laborious literary life of well nigh forty-five years.

The late Governor Sir Robert Chalmers, himself a Pali scholar of no mean repute, recognised the great abilities of the High Priest; and when Sir Robert started the publication of the Buddhist text to be called *Alu Vihare Edition*, he asked the High Priest to edit the first volume, *Papancasudeni*, a commentary by Buddhaghosa Maha Thera. This has now been printed and can be had at the Colombo Museum. The life of this great scholar, renowned for the marvellously versatile powers of intellect combined with a religious devotion and piety, has come to an end at the age of 64 years and 8 months. The cremation took place on Wednesday the 7th of May at the General Cemetery in Colombo in the presence of an immense gathering and the day was observed as a public holiday in honour of the illustrious dead.

Why we should take the Buddha as our Example and Guide?

(The anniversary Address delivered by the Anagarika Dharmapala at the Wesakha Festival in Calcutta, on the 25th May, 1918.)

Two thousand four hundred and sixty two years ago the Blessed One, the Lord of Compassion, the Buddha Sākyamuni, that brought Happiness and Peace to the world of gods and men passed away to the unconditioned infinite state of Nirvāna, leaving behind the unfading perfume of the sublimely noble idea of the blessedness of a glorious life of compassionate activity after forty five years of aesthetic disinterested service, of love all embracing, of sweet and unruffled repose amid the turmoil of passions, lusts, anger, hatred—a life that will for all time to come, when properly studied, influence the thoughtful portion of humanity for nobler deeds of loving kindness, for greater and a larger love than what is found in the pursuit of transitory pleasures based on an incorrect understanding of the divine potentialities of the human mind.

The Buddha appeared in Middle India at a spiritual crisis to lead man from the slough of ignorance and ignoble sensualism to the loftier heights where love and infinite happiness reign supreme.

Just a thousand years ago the march of peaceful progress was arrested by a cataclysm of destructive vaudalism caused by the cohorts of rapine and plunder that emerged from the barren wastes of Western Asia. Like a raging tornado the uncultured hordes appeared, and the pleasure garden of aesthetic romance, of cultured beauty, of purified Aryanism, uncontaminated with the putrefactions of a debased sensualism born of immorality, was completely destroyed from its foundations leaving only the debris, whose vestiges, after a thousand years, are being explored by the enlightened archaeologists of Europe bringing into light remnants of culture, which the civilized world to-day would like to possess in abundance.

From Middle India went two streams meandering in opposite directions, one westward as far as the confines of West Asia, and the other eastwards, where to-day we see the clear waters of the limpid

stream in the land of the rising sun. The stream that went westwards went dry, and the drybed is only visible where once the great Sanskrit grammarian, Pāṇini, lived, and the cultured Graeco-Bactrian Buddhist kings reigned. Had not the raging tornado caused the utter destruction of the ancient civilization of Gandhara and Graeco-Bactria, we should be witnessing to-day an aesthetic people just as is seen in Japan to-day, the home of activity, and refined etiquette and aesthetic art. The parasitic growth destroyed the western branch of the majestic Nyagrodha tree of Buddhism, and attacked the main stem that grew in Middle India; fortunately for the world's welfare, the Eastern Branch still flourishes giving us an idea of what the main tree had been when it was in full growth in its native soil. The vandal has ceased to exhibit his fury, and destructiveness has ceased, and it is our hope that with the help of the enlightened British people we might again see the revitalising of the main stem which will again grow under their loving care into a mighty Tree to give spiritual shade to a materialistic world.

The tree is judged by its fruits, and the fruits we see in the living branch of Buddhism from Burma to Japan.

It is, at this crisis of the world it seems, opportune to study the life and teachings of the Great Teacher Sakyamuni, whose unparalleled example of loving service has given comfort and consolation for 2500 years for countless millions of human beings who follow more or less His teachings.

The world's great religious Promulgators had their birth in the continent of Asia. In the western confines of Asia are situated the countries which gave birth to Moses, Jesus and Mahamad. In Persia was born Zoroaster; China gave birth to Laotsze, Confucius and Mencius; and India gave birth to Rāma, Krishna and Buddha and to the great emperor Asoka. Greece and Rome produced Empedocles, Socrates, Democritus, Heraclitus, Aristotle, Plato, Pythagoras, Epicurus, Epictetus, and the great warrior Alexander the great. Europe has yet failed to produce a Promulgator of religion. "Harmsworth Popular Science," a very useful work, in seven volumes, does not mention the names of Confucius, Laotsze, Mahamad, Rāma and Krishna, and the name of Zoroaster is given to an oil-driven ship! But speaks of Buddha as follows:—

"The range of those whom we shall here call the pioneers of Evolution is from Heraclitus of Ephesus, Thales of Miletus and Gautama the Buddha who all lived about the sixth century before Christ to the

Frenchman Jean Baptiste de Lamarck. The beginners were very vague indeed. Heraclitus was called the "dark" because his utterings were so obscure; Thales thought everything evolved from water. Buddha's teaching was in one aspect, more definite, and as the basis of a great system of ethics it is worthy of our comprehension. In Buddha's view, as in ours to-day, all the forms of life are essentially one. The highest forms which are human find the reward of goodness in Nirvana..... The evolutionary doctrine of the ascent of man is thus clearly implicit in the teaching of Buddhism." p. 1033.

In Buddha the East and West meet on common ground of scientific evolution divested of anthropomorphic superstitions. Europe will in the future have a better conception of the spiritual aspect of the cosmic process when her philosophers and scientists study more of the psychological teachings contained in the Abhidhamma Pitaka. For a thousand years, from generation to generation, India's children have forgotten the ethics, philosophy and psychology taught by her own great Saviour; and this period of Indian history is all a blank. India in the days of her glory was the beacon light of Asia. The Bhikkhus wearing the yellow robe of purity in the spirit of love went to distant lands to spread the ethics of Aryan culture. They Aryanized the un-Aryan races, and created a Greater India. The great block of literature that is to be found to-day in Japan, China, Cambodia, Mongolia, Tibet, Siam, Ceylon, Burma was the legacy of Buddhist India. Compassion to save the world from the nightmare of Ignorance prompted the Bhikkhus to preach the Dhamma, after they had realized the full Wisdom and the ineffable peace of Nirvana.

After the attainment of perfect Buddhahood, when the Buddha was sitting at the foot of the Ajapála Nyagrodha tree, in the seventh week, near to the Bodhi Tree, enjoying the bliss of Nirvana, the chief god of the celestial regions, Nāruchi Māra, approached the Enlightened One and said, "Honoured One, thou art fully enlightened, thy quest has been gained, enjoy in solitude the bliss of that peace, and abstain from proclaiming the Dhamma to the world of man." The answer of the Tathāgata was "Evil One, I know thee. I shall not enjoy the bliss of Nirvana in solitude; I shall proclaim the Doctrine glorious and make disciples, Bhikkhus, Bhikkhunis, Upasakas and Upasikas, and they shall proclaim the Dharma." Greater than the bliss of peace was the salvation of the world. At the end of the seventh week the Blessed One proceeded on foot to Benares, to the Deer Park, to preach the Dhamma to the five Bhikkhus, His former companions, who were with him during

the period of his austerities in the forests of Urnvela. He found them at the Deer Park, but at first they declined to listen to the Dhamma and later on yielded, and He preached the Middle doctrine to them, beginning with the words: "There are two extremes, O Bhikkhus, which the man of religion, who has forsaken his home should not associate with, viz: the path of sensual enjoyment, which is low, vulgar, earthly, ignoble and unbeneficial, and the path of ansterities, which is painful, ignoble and unbeneficial. Avoiding the two Extremes the Tathágata proclaims the path of Moderation, which leads to wisdom, passionlessness, peace and Nirvana to wit the Noble Eightfold Path, viz: Right views, Right Aspirations, Right Speech, Right Actions, Right Livelihood, Right Exertion, Right Mindfnlness, Right illumination.

The Path to Holiness which He enunciated is for the Bhikkhus and Bhikkhunis, lay disciples, male and female. The terrific ansterities which He had experienced are detailed in the Maha Sihanáda Sntra in the Majjhima Nikaya. No other hnman being has equalled Him in the practise of austerities, and therefore did He emphasise that outside the Noble Eightfold Path, other Paths are barren of the fruit of perfect Brahmachariam.

The Prince Siddhartha belonged to the pure Solar race of Kshatriyas, whose ancestor was Ikshvaku. Till his sixteenth year the Prince lived the Student life, and in that year at a Sayamwara Contest He selected the Princess Yasodhara of the same age as himself to be his wife. His father, the Rajah Suddhodana, had built for the Princee' nse three palaces for the three seasons, and in these palaces surrounded by heavenly pleasures, He lived with his beautiful young wife till his 29th year. In a Sutra in the Anguttara Nikaya, 3 section, is found the description of the three palaces, and He told the Bhikkhus tbat His father had brought Him up in extreme tenderness equal to that of a God; and in the Mágandiya Sutta, Majjhima Nikáya, speaking to the Brahman Mágaudi, He said that no other prince has renounced the pleasures that He had renounced.

Realizing that happiness could not be found amidst sense pleasuree, the prince made the Great Renunciation in his 29th year.

Wearing the yellow rohe He walked from the outskirts of the Sakyan territory to the Kingdom of Bimhisara. Entering the capital city of Rajagriha the prince ascetic with the begging bowl in hand went in search of food. The king's spies, seeing the Ascetic, went and informed King Bimbisára that a personage of surpassing beauty is in the

city. The king ordered them to follow Him and to return and inform him so that he will visit Him. The Ascetic having begged the food proceeded to the Pandava hill close to the city, and there he sat to eat the food; and when He saw the mixed food, disgust came over Huu. He who had taken the best of delicacies in a perfumed hall surrounded by enchanting beauties amidst song and sweet music, for the first time sees the mixture of every variety of food thrown in to the bowl, and his aesthetic sense revolted in disgust; and then He began to reflect that Truth does not come into perfumed chambers but that it must be won at great sacrifice; and He ate the food. King Bimhisara came in state on a visit to the Prince Ascetic, and inquired who He was, and the Bodhisatva answered that He is of the Sakya clan of the Solar race, and that His territory is adjoining the Kosala kingdom, and He having found no enjoyment in the pleasures of the five senses had left home to find rest in Truth. The young king Bimhisara impressed with the divine features of the Prince Ascetic requested Him to stay and rule half the kingdom with him; but the Ascetic declined, and Bimhisara thereupon requested Him to visit his kingdom first after the enlightenment. The Bodhisat bade farewell to the King, and wandered in search of teachers, and He first went to the great Alayakáláma, who gladly welcomed Him, and showed the way to the peace of ákiñcaññayatana samádhi; but the Bodhisat was not satisfied and left Káláma, and went to Udraka Rámaputra, and stayed with him, from whom He learnt the way to the bliss of uevasaññánázaññá of the arúpahrahma, where the liberated consciousness enjoys the bliss of vimukti for a period of 84000 kalpas. The Bodhisat still unsatisfied left Káláma and wandered alone to the sylvan retreats of Uruvela close by the river Neranjara and began to practise rigid austerities, and for six long years, day and night, He made the great exertion, unprecedented in the history of asceticism in the hope of finding the Great Peace. It was here that the five Brahman recluses joined Him, and they remained watching Him steadfastly. The painful austerities, the methods adopted to keep himself alive, the deadening of the senses under deep hunger are all fully described in the Bhayaherava, Mahasachchaka, Mahasihanáda and the Sandaraka suttas of the Majjhima nikáya. After six years the Bodhisat was no nearer the goal, and one day He fell down in a swoon and for a time remained unconscious, that when the lesser devas saw Him they thought He was dead, and informed the Rája. Suddhodhana. When consciousness returned He thought of the utter uselessness of asceticism which was then in vogue and which Himself had practised. The Kassapasihanáda

sutta of the Dighanikāya, translated into English by Dr Rhys Davids, gives nearly fifty kinds of austerities. For the student of religion the study of this Sutta is recommended in order to understand how the religious student in search of Truth exerted to reach the goal of spiritual happiness by means of rigid austerities. The Buddha abandoned the ascetic path as one of pain, unAryan and unprofitable. The hedonistic life of pleasure which the Prince Siddhartha lived from the sixteenth to the 29th year did not give him happiness. The life of sensual pleasure was low, vulgar, earthly, unAryan and unprofitable and was unfit to be followed by the devotee for psychological happiness. The two paths The Buddha rejected, and He gave to the world His own discovery the Noble eightfold path (arya marga). This path is called the middle path and is recommended by the Blessed One as one leading to perfection in this very life, here on this earth.

The life of pleasure is impossible without giving pain to others. Killing of innocent animals for pleasure or for food, or to give their blood to the sensual gods was prohibited by the Buddha being a violation of the law of mercy. Sensual sights, attending nautch dances, theatres, although they give pleasure to the eye and the ear, yet retard spiritual growth. Intoxicating drinks, narcotics, drugs, are all injurious to spiritual growth. They might give a little temporary pleasure, which the foolish consider as happiness. Committing adultery was prohibited. Falsehood, slanderous speech, harsh language, idle talk were prohibited. Ignoble professions and trades were prohibited, such as selling animals for flesh, slave dealing, selling intoxicants, selling poisons and murderous weapons. They produce evil Karma, and eventual suffering.

Metaphysical speculations, wranglings, argumentations, dialectics, dogmatic utterances had no place in the religion of the Buddha. Everything was subject to analysis. Monotheistic beliefs, nihilistic beliefs, fatalistic beliefs, were rejected as unscientific. The agnostic view was for the muddle-headed and the foolish who had no clear idea of Truth. It is the faith of compromise. The theory that a permanent individual jiva, unchanging, eternal was living inside the body, which sees without the eye, hears without the use of the ear, was rejected, in that it constitutes a fetter for the realization of Truth. The lesson that the Blessed One wished to formulate was that one should be free to accept truth after analysis, and to reject the untruth, not to accept anything on mere hearsay, or on the authority of elders, or because it is written in a book, or because it is revealed by a holy man, or because it is in accordance with logic, or because it has a miraculous origin. Accept it He

said because it is true, because it is based on mercy, on charity, on purity, and beneficial to all alike. Anything that gives pain to others by blood letting and depriving of life should be rejected. This is what the Blessed One taught to the Kshatriyas of Kālāma township.

The whole of the Majjhima nikāya consisting of 152 suttas is an exposition and analysis of religious beliefs of ancient India, which the student of religion should not miss to study.

At the time of the Blessed One there were a kind of water baptising Brahmins who promised people to send the souls of the departed to heaven by means of prayer. They said they had the power to open the doors of heaven. They went under the names of Paccābhūmaka, Kāmandulaka, Ssvalamālika, Udakarohaka, Aggiparicārika.

The six famous teachers, contemporaries of the Blessed One, were Purāna Kassapa, Makkhali Gosāla, Ajita Kesakambala, Pakuda Kātyāyana, and Nīrganta Nātaputta.

The first proclaimed that there is no sin in killing, stealing, committing adultery, telling lies or causing others to do these acts. He said there is no use of giving charity, and no need to control ones senses. Do what you like.

Makkhali Gosala taught that human beings come into existence without any cause, and go wrong without any cause. To make any kind of effort is useless. They come here without their own will, and the foolish and the wise go through transmigration 84000 times and then cease to exist. Everything is preordained and we can by our own effort do nothing.

Ajita Kesakambala taught that the human being is a compound of four elements. When he dies the earth portion goes to the earth, the watery portion goes to water, the heat of his body goes to the fire, and the air of his body goes to join the wind element, and his indriyas pass into space. To offer gifts is foolish. There is no merit in what you do. Foolish and the wise after death are both annihilated.

Pakuda Kātyāyana taught that there seven principles uncreated, viz: earth, water, fire, air, the feelings of happiness and pain, and the soul. There is neither slayer nor cause of slaying, neither hearer, speaker, explainer nor knower. When one with a sharp sword cleaves a head in twain no one thereby deprives any one of life; the sword has only entered the space between the seven substances.

Nigantha Nātaputta taught that a man is restrained with a fourfold restraint. He taught that man should abstain from drinking cold water, and avoid evil. For a fuller elucidation of the cult of the Nirgranthas one may read the Upalivāda sutta and the commentary.

Sanjaya Bellathiputta said that by going to answer questions one has to tell lies, and the best thing is therefore to avoid answering questions. Say I do not know whenever any question is asked. Is there a soul? I do not know. Is there no soul? I do not know. Is the soul finite? I do not know. Is the soul infinite? I do not know. Does the soul exist after death of the body? I do not know. Does it not exist? I do not know. You do not know? I do not know. Are you sure that you do not know? I do not know.

Only one class of ascetics called Jatilas accepted the law of Karma, and they were engaged in keeping the sacred fire.

Animal sacrifices in a very large scale were conducted and large, sacrificial halls were built called yajñasalas for the purpose. During the time of the Blessed One the offering of oblations and animal sacrifices were of frequent occurrence as to make Him speak of it in the Bālapandita sutta, that the experienced purohits merely by the inhalation of the zephyrs wafted from the direction which the yajña was held could locate the spot, and the purohits were running hither and thither to be present at the sacrificial feasts. The social distinctions of caste were emphasised and the Brahmins asserted that they were superior to the Kshatriyas. The Buddha spiritualized the idea of Brahmanhood by saying that it is the karma that makes the Brahmins not the social distinction of caste. He who does good deeds is the Brahman; he who does evil is the low man. He upheld the social polity of caste differentiations among the laity; but in the Bhikkhu Order all caste distinctions were ignored and the spirit of Brotherhood prevailed. The low caste man had always a refuge in the Sangha.

The Blessed One called Himself the Physician, Surgeon, King of Righteousness, the Friend, the Lion, the Fisherman with the Net; and the Doctrine was called "the Dhamma not before heard," and the principle that He adopted was "come and see" and examine. He taught the Four Truths which He called the Buddha's own Doctrine, which was only preached to the Bhikkhus and to the few who had the capacity to comprehend, and who had the upanissaya karma to understand it. In the Four Truths were the eight principles of the Noble Path. He also

tanght of the indriyas, balas, bojjhangas, iddhipadas, sammappadabáñas, and satipáthás in all 37 principles of wisdom leading to Nibbána. He proclaimed the ethics of the honsholder, and enunciated the doctrine of interdependent causation, the 24 principles or canses that operate in the continuity of skhandas from life to life. He taught the three characteristics, viz: Change, Change ending in Sorrow, and the philosophy of unattachment. He taught that the atom is undergoing changes so rapidly that the naked eye could not detect them. He taught an unending evolution rising higher and higher in the case of the human being who comprehended the truth of the law of causality, rejected animistic belief and asceticism.

The Tathágata came as the merciful saviour to seek and save. He came to save human beings from the sufferings of hell, and to show them the way to eternal happiness. The Blessed One found a disorganized rabble army of ascetics, each one asserting that he alone is right, all else wrong. Scepticism was rampant, and the Blessed One related the story of the company of blind men which described the elephant, each one telling that the elephant is like the portion that he had touched with his hand. No one saw the elephant, and yet they attempted to describe the animal. He also related the story of the blind leading the blind. A company of blind men, each one holding the stick of the one going before him, and the blind leader leading them, having heard that at a certain place a big feast was going on, when a mischief-maker appeared and led them into a jungle and left them there and went his way. The story is told in Udána and in the Tevijja sutta. The Blessed One said that to go in search of Creator is like the young man having seen a picture of a beautiful girl was piuing to have her, and when the friends asked him "did you see the girl," answered no! Men want a thing which they had not seen. In the Samyutta Papáta vagga, is given the story of the metaphysician who nearly went mad in his attempt to find out a Creator. Searching to find a black cat in a dark room by a blind man may be possible if the cat is there. If the creator is all powerful why should he not give us a better world, where there shall be no strife, and hatred and suffering.

The Blessed One saw the eternal strife going on between Brahman and Brahman, between king and king, between father and son, between mother and daughter, between brother and brother, and He traced the cause of the strife to ahamkára. This I-am-ness is begotten of covetousness (trishná), pride (mána), and one sided view of truth (diṭṭhi).

The Buddha combated the animistic idea of a totemistic soul, an invisible, permanent substance residing within the cavity of the heart, and in its place gave the evolutionary doctrine of a continuous change going higher and higher until the final consummation of Nirvana is reached, when the purified mind no more gathers dross. When that ultimate condition is reached the perfected being is called the perfected God.

The Blessed One analysed the human being and found that he is only a compound of body and mind; the body composed of the four changing elements called the rūpaskhandha; and the mind, the chief factor, with its faculties in the form of feelings, perceptions, volitions and cognitions, were called Nāma. The sense organs viz: the eye, ear, nose, tongue, body and mind were called ayatanas, because they have the power of reproduction according to the law of cause and effect from birth to birth, and according to the karma generated in each life. The present eye is the result of the karma of the past life, and so with the ear, the nose and the tongue and the body. Karma reproduces the sense organs life after life. Man according to Buddhist psychology is the result of his own thought, and thoughts are karma. Evil thoughts produce evil karma, good thoughts produce good karma. By the force of karma and according to the law of cause and effect, an unending evolution continues on for ever, until karma is stopped, which is only possible by means of wisdom. Therefore did the Blessed One say: Rupam jirati nāma gottam nājirati.

The Blessed One found the tyranny of the caste system is keeping the sudras in perpetual slavery. He enunciated the doctrine of metta and ahimsa, universal love and the spirit of mercy, and preached the principles of progress for the elevation of all.

The law makers of the kings in ancient India kept the sudras as helots. Here are a few passages from Pāṇisāra:

The sudra should serve the three higher orders

The sudras should engage themselves in the task of humbly collecting articles that are to be offered in sacrifices.

Worn out umbrellas, torn clothes, which are no longer fit for wear should be given to the sudra.

The millions and millions of Sudras were thus kept down crushed, and no wonder that the compassionate heart of the Blessed One who came to save, should work for the welfare of the Sudras. He therefore

abolished caste differentiations in the Bhikkhu Order and trained the Bhikkhns to work for the happiness and welfare of the world in compassion, (bahujanahitáya, bahujanasukháya lokánukampaya attháya hitáya, snkháya devamannssánam).

The Blessed One by His divine insight saw that the Brahman of this birth was a *sudra* in the last birth, and the Brahman of the last birth was born a *sudra* in this birth. He showed by the power of *iddhi* how a Brahman had taken birth as a dog, and that a low *sudra* of the past birth had been born in the family of prince.

The birth stories of ordinary people who had joined the Order of Bhikkhus and Bhikkhunis are given in the Páli hook called the *Theragáthá* and the commentary gives the past lives of about 100 Bhikkhus and Bhikkhunis. The Buddha's own past lives are given in the *Játaka* hook containing 550 birth accounts.

By love and tenderness and by doing good deeds the Holy One said that however low a man is in this birth he can rise high in the next birth, and sometimes even in this birth, by doing good karma. He showed that pride, covetousness and wrong views bring man down, and that the Brahman who covets others' property, and is proud and holding wrong opinions goes down to hell. This doctrine of karma and rebirth revolutionised the doctrine of caste and put a stop to animal sacrifices and caste pride. His Bhikkhus, well clad, trained according to the rigid military rules of discipline, and with no accoutrement except the beggiug bowl, were ordered to march from village to village preaching that the Buddha has appeared and that the door of Immortality is opened and that all are welcome. The Sudras found salvation under the banner of the Buddha's love; and the reign of the Law of righteousness began. The kings of Kosala Magadha, Avanti became His disciples, and the best of the Brahmins joined the Bhikkhu Order, and the gods came down from heaven to worship the Blessed One. He removed the great bug-bear of Ignorance by teaching the people the law of cause and effect, to do good deeds to avoid evil if they wanted happiness. The Sankharas of the Brahmanical shastras consisted in sacrifice and ritualistic observances. The Sankháras of the Good Law were charity, sweet speech, mercy, love and effort to do good deeds. Priestcraft, political chicanry, Brahmanical and Kshatriya pride went down under the biological attacks of the Good Law, which showed that the Brahman the Sudra and the Kshatriya came not out of a pond of fragrant lotuses, nor from the god's mouth; but from a womb.

Men began to see things through. Love reigned; tenderness dawned; kindness was shown to animals. All life was shown as one. No man was a stranger to another. The enemy of this life was a brother in some past life. Every living being is inter-related to the other. In this wise the Blessed One proclaimed the good law and the refreshing showers rained down love and established mutual good will. The enunciation of the doctrines of rebirth and of Karma worked marvels.

The doctrine of karma gave life to the people who accepted it. Under its inspiration *karmanta* became spiritualised. Every good work in the way of building of hospitals, for man and beast, public roads, lighting the streets, digging tanks for the public good, alms houses, public parks, public resthouses, was an incentive for creating good karma. Industrialists applied their thinking powers to improve existing methods of locomotion, agriculture, medicine under the inspiration of the noble teachings of the Buddha. Before one began the work he associated his mind with the feeling that he was helping humanity, for the disinterested thought produced good karma. The commentary called the Sammohavinodani of the Abhidharma Pitaka accentuated the idea of karma to work as a corollary to the doctrine of karma. The good emperor Asoka applied the doctrine of karma to all public works that he started, and caused to be built hospitals for men and beast, sent missionaries to all parts of Asia to preach the doctrine, sent medicinal plants to countries outside India, planted trees giving shade all along public roads, dug tanks, built resthouses, baths. Every idea for the public welfare was associated with the ethic of karma. Punya karma and punya karmanta became synonymous. This noble ethic of human progress was forgotten under the pagan ethic of fatalism and monotheism, and they began to think of pleasing a deity, which meant that only the priest was benefited, and animal sacrifices were made to please the savage deity. But with the dissemination of the karma ethic as enunciated by the Blessed One we hope that the superstitions will vanish, and instead of destruction constructiveness based on love will again commence. On the basis of good karma the Blessed One enunciated the dasakusala kamma, viz. charity, good conduct, good thoughts, attending to the wants of others, nursing the sick, parents, elders, etc, doing good work and asking others to associate therewith, showing sympathy with the good that others are doing, proclaiming the Good Law, listening to the Good Law, and studying the psychological ethics to keep the mind in uprightness. Thus the doctrine of karma became the inspiring ethic of the thoughtful man. Under this doctrine

art flourished, agriculture became a royal industry, and the rich merchants spent their money in meritorious works which brought good fruits here and hereafter. The money extravagantly wasted in bacchanalian revelry was utilised for meritorious purposes. Indolence vanished, inactivity was the dead man's creed, and activity the road to Immortality. The question is how to make the people think? They are so muddle headed to-day, and intoxicated by the poisons of opium, whisky, country arrack, and pride that people have lost the power of clear thinking. Aronies of muddle headed people are driven to work, who think as pleasure if they can drown themselves in a pond of intoxicants.

The creator idea went into the background. His services were no more required, the priest had found his vocation gone, and the millions of animals found a refuge from the sacrificial knife of the priest, a brotherhood embracing all creatures was established, the prince and peasant sat together, ate together, conversed together, and from the centres where the Bhikkhos congregated love was diffused east, west, north and south, for its potency was felt for the first time.

The human being born under the dispensation of the Blessed One, provided he had his senses in the normal condition, not blind, deaf, dumb, crippled, and free from epileptic disease, and not feeble-minded and idiotic, was considered fit for Nirvâna. All that he had to do was to exert, earnestly, sincerely, conforming himself to the ethics laid down by the Blessed One, bringing his senses under control, active in his habits, moderate in his diet, given to little sleep, and he was able to transcend the gods. The resolute will, earnest desire, the pure heart, and self examination were the requisites of the progressive life. Every man who had faith in the law of cause and effect, who did not doubt of a future world was fit to travel in the path. The sceptic who doubted and had no faith in the future world and did not believe in the efficacy of good deeds was according to the discipline of the Arya Dharma, no better than an animal or an iusane. Desire for sensual pleasures, hatred, indolence, irritability and doubt were obstacles for psychical progress. Psycho-biological investigations showed that certain individuals were influenced by their own ethical temperaments. The Blessed One therefore laid down certain rules to follow according to temperament. The tendency of one was to show lustful desires, another showed an angry temperament, another was given to indolent habits, another had too much faith, another was too intellectual, and each of these dispositions had to be taken into account when giving lessons for

psychological improvement. Forty different kinds of subjects were incorporated in the curriculum of yoga studies. Colour studies played an important part in the development of psychical faculties. These were called karmasthānas. The dead body and the skeleton were selected for psychological experiment. The noblest examples of self-abnegation, the heavenly spheres etc., were selected as subjects to help the mind on its onward march. Love, compassion, delight and cqnanimity extended to infiniteness were also subjects given to the student to bring the mind to calm. Dietetics was another subject selected as a lesson for the spiritual student. From the low plane of ritual and supplicating prayer where man was considered as a poor, miserable sinner, incapable of progress without the help of the priest, he was raised to the lofty heights of divinity. "Exert, wake up, be self reliant, plunge without fear, be heroic, be fearless," such were the expressions used to encourage the student in the upward path. The weak-minded had no place in the battle field of Nirvanic psychology. It is only for the virile, the brave, the resolute that Buddha gave the trumpet call.

Now the Blessed One organized the Aryan Brotherhood, and had it graded into eight categories. They are the Sotāpatti path, the sotāpatti fruit; the sakadāgāmi path, and the sakadāgāmi fruit; the anāgāmi path and the anāgāmi fruit; the arhat path and the arhat fruit. It was a brotherhood of holiness. The aspirant to arhatship tries to realize Nirvana in this very life on earth before death; the aspirant to the anāgāmi post tries to cut off his connection with the earthly and to associate himself with the gods of holiness of the suddhāvāsa brahma-lóka (pure abodes); the sakadāgāmi makes the effort to return only once to this earth and then realize Nirvana; and the sotāpatti the youngest of the brothers, tries to enjoy life on earth and also in the heavens, and after seven births realizes Nirvana. The arhat ideal was only for the fully ordained monk; the anāgāmi, sakadāgāmi and the sotāpatti ideals are for both, laymen and bhikkhus.

Every aspirant had to practise the ten paramitis as well as to walk in the noble eightfold path, and also exert to destroy the sanyojana fetters, which were ten.

The student walking in the sotāpatti path had to exert to destroy three fetters, viz., the animistic superstition that inside the body there is a permanent soul or a ghost, who sees, hears, smells, tastes, etc; the superstition that without austerities and bodily mortifications heaven could not be got; doubt of a future life, or a future world, and of the

karuna doctrine with its corollary the law of causality. If he succeeds in the path he enjoys the fruit of sotāpatti. He has entered the threshold of Nirvāna, and no more can he again enter the samsāra. He is a niyato sambodhiparāyano. The gates of hell are closed for him for ever. Nirvāna is assured for him either in one more birth, or three or seven. The rest of the term of life he may return to the earth, or he may be born in the devalokas and pass onwards from devaloka to devaloka till he realize Nirvāna. Countless billions of years he may enjoy the celestial pleasures of the higher beavens. A sotāpatti never violates the moral law. He is incapable of destroying life, consciously, and he is incapable of dishonest gain, and can never be adulterous, nor can he tell lies, and drink intoxicants. But a sotāpatti has not the wisdom of a sakadāgāmi, not to speak of the higher states. Thousands of laymen and women in the time of the Blessed One realized the sotāpatti state. Till the end of the Buddhasāsana good people who follow the path, and make the effort to destroy the three sanyojanas can reach the sotāpatti state. But they must make the effort. Those who make the effort now are born with better upanissaya karma for the realization of Nirvāna in the future births. The very effort to walk in the path by observing the five silas, and the rules of brhmachariya on the sahbathe days is a help to create the upanissaya karma. It is necessary when creating good karma in this life the aspirant should have an aim. Aimlessly he should not proceed.

The second grade of sainthood is called the sakadāgāmi. He who enters the sakadāgāmi path has to observe the five silas, and make the effort to destroy five sanyojana fetters, viz: the above three plus two more: they are called Kāmaroga and patigha, that is to say that he must make the effort to destroy the desire for sensual enjoyment, and avoid anger, hatred, illwill, malice. If the aspirant succeeds in the path he is able to enjoy the fruit of sakadāgāmi, in which case he has only to return to this earth once only, and after that pass on to Nirvāna. Laymen and laywomen by the thousands have enjoyed the fruit of sakadāgāmi, and there is no reason why to-day lay people should not make the effort to walk in the path. The opportunity is now. Strenuous individuals should make the effort. It will be good for their progress. The sakadāgāmi can marry and maintain his family but he will not on any account violate the moral law. He has become an arya pudgala. There are instances where lay people have succeeded in entering heaven at the dying moment by means of upsnissaya karma.

The third grade of the anāgāmi is only for the strictly celibate. The brahmachari life is a necessity if the aspirant wishes to walk in the anāgāmi path. He must not have desire for sensual enjoyment and should refrain from exhibiting anger, hatred, illwill. Practically the anāgāmi has to destroy the five fetters, viz: sakkāyaditthi, silabbata-pāramāsa, vicikicchā, kāmarāga and paṭigha. He may live in the family and take care of his parents and carry on a trade, but he will not fix a price for his goods, nor will he ask to pay a fixed price. He will leave the payment to the buyer's discretion. He does the trade for the sake of a living, not to make profit. He never retaliates, anger having no place in his mind. He never returns to this earth after death. His place is in the pure abodes of the higher Brahma-lókas, where he lives for hundred thousand kalpas helping the world, and inciting good people for further activities, and he is called an arhanta brahma rājā. He is particularly friendly to help people in the Bodhisatva path or those who are trying to realize yoga.

The fourth grade is the Arhat. Only the Bhikkhus wearing the yellow robe and following the strict discipline of Vinaya can aspire to walk in the path. The lay life is too cumbersome. The Bhikkhu who walks in the Arhat path may not succeed in this life, but he is sure to become an anāgāmi in this very life. Every aspirant for one of the four grades of holiness must practise the pāramitás. One who is making effort to become a perfect Buddha or a pratyeka Buddha should not aim at Arhatship. Those who aspire for arhatship can only reap the fruit thereof under a Perfect Buddha. Arhatship and Perfect Buddhahood go together. A Buddha will have Arhats, and Arhats will have a Buddha as their Teacher. A Pratyeka Buddha is not born when a Perfect Buddha appears. The former are only born when the Buddha Dharma disappears from the earth. The Arhat path is the Noble Eightfold Path. Outside the Noble Eightfold Path there is no Arhatship.

The Arhat path requires that the aspirant should destroy all the ten fetters or make the effort to do so. The five fetters which the anāgāmi has destroyed plus the five fetters herein enumerated, viz: (rūparāga, arūparāga, māna, uddhacca, and avijjā) the desire for a birth in a brahma-lóka in bodily form; the desire for birth in the arūpabrahma-lóka with only consciousness, having no form, pride, vanity and ignorance. The arhat life is the perfect life wherein no contamination is to be found. He is free from the limitations of anger, covetousness and foolishness. He has no more karma left. All karma is destroyed; all duties done, he lives like the day labourer, not hoping for any reward,

neither wishing to live, nor wishing to die; but yet active, working for the welfare of the world, for the happiness of all, without thought of personal reward. Such were the saintly Bhikkhus, the holy Disciples of the Blessed One. But there is a tradition that the age of arhatship is gone, and that now no arhats exist.

But not so with the remaining three paths, and to-day for those who wish the religious life, they can either take up the training to be a sotāpatti, or a sakadāgāmi or an anāgāmi. What a blessing it would be if there were a number of individuals with high aspirations to follow the path of Sekha.

“Enter the Path ! There spring the healing streams
Quenching all thirst ! there bloom th’ immortal flowers
Carpeting all the way with joy ! there throng
Swiftest and sweetest hours !”

Light of Asia.

So there is hope for all who wish to lead the saintly life ! Here is religion, here is the effort, here are the trees, here are the forests for the strenuous, virile, human being, who wish to make himself happy, and bring happiness to the world, scattering seeds of love and joy in the path of his activities.

The Buddha lying down between the two sāla trees in the grove of Upavartana of the Mallian princes, at Knsinārā to attain the anupādisesa Nibbāna dhātu, passed away to the Infinite, and it is said that He faced the west. At Buddhagaya when the Buddha sat under the shade of the Bodhi Tree, enjoying the bliss of Nirvāna He faced the East, and for two thousand five hundred years, Asia enjoyed the Light which made her children gentle and mild. Who knows that from now the Radiant Light will not illuminate the West, which has been in preparation for a thousand years. From millions of censers, says R. F. Johnston, author of “Buddhist China” the sweet fragrance of inexhaustible incense has gone forth to the shrine of the Blessed One.

May India and the English speaking world receive the blessings of the all-merciful Tathāgata, and turn their hearts to Him with a little love, and happiness will be theirs. May the young men of India wearing the garb of Buddha’s love work for the welfare of the neglected millions of this once happy land, May Love and Mercy prevail throughout the world.

Ah ! Blessed Lord ! Oh High Deliverer !
Ah ! Lover ! Brother ! Guide ! Lamp of the Law !
I Take My Refuge in Thy Name and Thee !
I Take My Refuge in Thy Law of Good !
I Take My Refuge in Thy Order !

SUBHAMASTU.

News and Notes.

We extend a hearty welcome to H. E. Brig.-General Sir William Henry Manning, K. C. M. G., K. B. E., C. B., who arrived **Our New Governor.** on the 11th September, and assumed duties as Governor of Ceylon. He holds a distinguished Military career and bears a fine record of experience in administrative work. The fact that he comes from Jamaica which possesses a more liberal constitution than that of Ceylon augurs well for the success of the reform movement. We have no doubt that our late lamented Governor, Sir John Auderson, grappling as he was with the spectre of certain death, had left, if not completed, at least reduced to some satisfactory state, the work of unravelling the tangled problem of administration in Ceylon. Sir John Anderson's administration was found not only acceptable but also highly suitable for a country like Ceylon. We believe that Sir William Manning will find in due time wherein lay the success of his illustrious predecessor's methods which so readily found favour with the people. Sir John on his arrival in Ceylon declared that he came with an "open mind"; and truly an open mind he brought to bear on every question that he dealt with. Sir William would find in his predecessor's work a source of sound inspiration and a safe guide, if such things were needed at all. Judging from his replies to the various addresses presented on the occasion of his arrival we note with pleasure that Sir William is eager to do his best for the welfare of this country. One notable fact in his replies was that the welfare of the country should be the first concern of all and then that of the Empire. Our welfare means the welfare of the Empire—was we believe the keynote of His Excellency's advice. We confidently hope that Sir William Manning's period of administration will result in materially advancing the prosperity of the Island and adding further glory to the name of British rule.

We beg to acknowledge with thanks the receipt of a presentation copy of the Thera-Gatha, the second issue of the series of **Thera-Gatha.** Tripitaka Commentaries printed and published by Dr C. A. Hewavitarne in terms of the last Will and Testament of his late lamented brother Mr. Simon Alexander Hewavitarne. The first volume already issued was the Peta-Vatthu; the Thera-Gatha is a much larger volume than that and is also neatly printed on thick and durable paper. As highly recognized scholarship has been brought to

bear on the editing of this volume, we have no doubt the present recension is far superior in point of literary purity to any other that had been already issued. We cannot but feel infinitely pleased to see the revision of the Tri-Pitaka, the sacred writings of Buddhism, entrusted to the erudite Theras who are the genuine successors of that long and ancient line of scholarly interpreters of the Dhamma in Ceylon. The fact is that they are faithful to the traditional interpretations and, therefore, the result of their labour should be immensely helpful to the more critical scholars of to-day.

The new school hall at the premises of the Maha-Bodhi College has been completed and is capable of accommodating nearly 150 boys. The College has now an attendance of about 200 pupils. One fact worth bearing in mind is that the management provides free meals to the poorer pupils and in this respect the College sets a valuable example. The general progress of the College has been quite satisfactory. We learn that the College has been recently registered at the office of the Director of Education as a grant-in-aid school. The thanks of the Buddhist public are due to the present Director who is doing everything he can to standardise education.

The Kandy District Committee appointed under the Buddhist Temporalities Ordinance has been of late receiving quite an unusual measure of attention on the part of the public. This is due to the public spirited activities of a member or two who are bent on cleaning the Augean stables of mismanagement of temple lands in the Kandy District. The public has been so far apathetic and indifferent as to the existence of these temples with vast endowments of lands and other property that the Ordinance has for all intents and purposes become a dead letter and the committees are almost non-existent: consequently the management of these lands etc., has fallen into the hands of individuals of whom many are said to have been acting with extreme carelessness. Managed properly the income of these various temples, we feel quite sure, will be sufficient not only for the maintenance of the Sangha and these temples in good repair but also for the purpose of providing educational facilities both for the lay and clerical students. Now that the public interest is roused in this matter, we hope, it will not flag until some satisfactory re-organisation is effected. In the meantime it is hoped those members who have done well so far will not relax their efforts.

THE MAHA-BODHI AND THE UNITED BUDDHIST WORLD.

"Go ye, O Bhikkhus, and wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—*Mahavagga, Vinaya Pitaka*.

FOUNDED BY THE ANAGARIKA H. DHARMAPALA.

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Buddhist Poems.

GAUTAMA BUDDHA.

"I take my refuge in the Buddha,
I take my refuge in the Doctrine,
I take my refuge in the Brotherhood of the Elect."

O Lord I have not lived in vain,
For bliss eternal I did find
That banished all my grief and pain,
And calmed my breast and troubled mind
When first I found Thy Doctrine sweet,
My guide, my comfort, and my stay,
The refugo for my bleeding feet,
The staff that helps me on life's way.

Men tannt mo "that I'm poor and old,"
But richer far than Burma's mine,
(That in its bosom doth enfold
The ruby and the diamond fine)
Is my heart where a treasure glows—
The Triple Gem—Truth's blessed ray,
The Light that through the darkness flows,
The staff that helps me on life's way.

Not Thou, to change the water, Lord,
To subtle wine at marriage feast.
But if Thy words—Sublime—Adored—
(The greatest, nay, the very least)
Were turned to dew, they would suffice,
To quench the fires of hell, for aye,
‘Tis Thou doth free from sin and vice,
The staff that helps me on life’s way.

I offer at Thy Shrine, dear Lord,
The fragrance of the myriad flowers,
The gold that in the earth is stored,
The radiance of the summer hours,
That blossom of the winter night,
Aldebaran, the Roso, I lay,
Before Thy holy presence, bright,
The staff that helps me on life’s way.

Right well we know, O Lord of all,
That Thou dost scorn such gifts as these,
Tho one who lets sin’s fetters fall,
To follow Thee, much more doth please,
Thy laws of righteous conduct, pure,
Thy Noble Truths—Time dare not slay,
And in Thy power, I rest secure—
The staff that helps me on life’s way.

I' envoy.

Prince of the jewelled Truth—divine,
Accept my homage, Lord, I pray,
For I am Thine—and Thou art mine,
The staff that helps me on life’s way.

Irene Taylor.

The Decline of the Modern Sangha.

From what time and cause is the reverence, due to Bhikkhus, declining? What is the remedy for this state of affairs? How can that remedy be applied successfully?

These are the urgent questions that agitate every true-hearted Buddhist, and clamour for early, satisfactory, and straightforward replies.

On careful and earnest search into these separate questions, the answers to all seem to point but in one direction—as I shall endeavour to shew; and that answer, in short, is that the decadence we deplore is due to a falling-away of our priesthood from the strict observance of Vinaya rules, as elaborated by the Blessed One.

1. *From what time, and cause, is the reverence, due to Bhikkhus, declining?*

These two points are best taken together thus, for the answer points to the same, or rather, to simultaneous causes.

When Lanka lost its own independent sovereignty, and came under the sway of European peoples, in part, or wholly,—Portuguese, Dutch, and British, in rapid succession,—the control and the interest exhibited by the Government of this Island in the Buddhist, or State Religion, ceased. The mischief had already begun with the advent of a dynasty, whose Tamil blood and Hindu predispositions, fostered carelessness with regard to the old religion, and gave birth to the many Hindu rites that still corrupt Buddhist practice here. But Lanka's kings had so long revered the Dhamma, that the old impetus carried on the Faith, and, under the Tamil dynasty, the people were at least unashamed of their venerated religion.

That false shame and subservient betrayal came, in its fulness, with the advent of European governments. The State Religion was a State Religion no longer. Interest in the Dhamma and Sangha, that had been waning under Hindnistic sovereigns, now completely relaxed.

Buddhism was left to take care of itself at a time when education and Pali scholarship were already rare things. Every inducement was offered to the Buddhist Singhalese to forsake his Faith in favour of government good-will, government employment, and Christianity. The ancient institution of a Head to the Sangha, or Sangha rāja, had ceased

to be; no efficient control of the Brotherhood was exercised; the commissioners seeing the transferred allegiance of their leaders, and the favouritism bestowed on those of their fellows who forsook the old for the new, began to disavow their faith in the open—even if they continued a vague and increasingly corrupt practice in secret.

To add to the mischief, Missionary schools began to spring up in increasing numbers, and offering, as they did in those days, the only chance for education, there began the gradual weaning, that is yet going on, of the nation's childhood, the new generations, from their old beliefs. It is true that Clause 5, of the Convention of 1815, with the British, provided for our wants thus:—"The religion of Boodhoo professed by the Chiefs and inhabitants of these Provinces is declared inviolable; and its Rites, Ministers, and Places of worship are to be maintained and protected."—but, in practice, there has only been a belated, futile, misconceived Temporalities Ordinance to stem the tide of decay.

The loss of the Sangharājā disorganized the priesthood; the Dhamma ceased to be studied methodically and with diligence; Bhikkhus were illiterate, and no encouragement was offered by the masses who saw that the old faith was no longer in favour, or fashion.

Only those temples that were richly endowed by the kings of old were able to maintain themselves. Ordination was not sought after, except with the base aim of pupillary succession to the practical ownership of temples and temple-incomes. The practice of Buddhism was feeble with both Bhikkhu and layman, the example of the former not being conducive to foster Saddhā in the latter, and the support of the latter not being large or enthusiastic enough to encourage the former to effortful practice.

Things were in a sad pass, and the prospect well-nigh hopeless, when the tide suddenly began to turn. A stranger, and a Westerner, Colonel Olcott of revered memory, visited this Island. He, a "white man," openly avowed the despised religion of the "native." He preached, exhorted, begged, expostulated, and lastly energized into new life the expiring forces of our Faith. The almost cold ashes yielded a flickering flame that, under fostering care, has spread throughout the Island. Enthusiasm was aroused. The value of Buddhist education was perceived, and Buddhist schools began to arise. The Singhalese was no longer ashamed to proclaim his Buddhism,—nay he began to be proud of it. The Saugha began to bestir itself. Pirivenas sprang up, and, thanks to a few earnest and large-hearted scholars of the type of the

* great Nayaka Theras Hikkaduve Siri Sumangala and Waskaduve Siri Subhuti,—study of the Dhamma and Pali scholarship began to revive. But, with all this, there are things lacking,—or we would not ask the questions we ask to-day. Buddhism, apparently flourishing on the surface, is, at bottom, far from being in a sound condition. There is no doubt that the reverence due to the priesthood—the teachers of our Faith—is sadly on the decline. What is the cause? The reply to this, in one word, is—Saddha. The *lack of Saddha* is the trouble.

The facilities of the printing-press have spread broadcast books on Dhamma. The people, the masses, are now more familiar with the Dhamma than they were for a long time past, when the only books were ola ous—and they were scarce and valuable. Cheap books have brought education, of sorts, in Buddha-Dhamma, to everyone's door. The masses realize that the Sangha falls short, far short, of what it should be. There is a want of Saddha in this almost Vinaya-less Sangha of to-day; a Sangha that clamours for cossetting, cuddling, pampering, and a lot of brave show and pomp,—and does not strive to practise the Dhamma that the Lord Buddha taught.

Bhikkhus now go in for the use of scents, scented soaps and oils, silk handkerchiefs and umbrellas, watches and chains, money-purses, and so forth,—in far too keen a manner. Some of these things, in themselves, are harmless enough; but the pursuit of them, as a life-business, is nauseating. As the Blessed One has oft said—"This will not conduce, O Bhikkhus, either to the conversion of the unconverted, or to the increase of the converted; but rather to those who have not been converted remaining unconverted, and to the turning back of those who have been converted";—that frequent Vinaya refrain.

A Bhikkhu should walk with downcast eye—"looking down at a spot a yoke's length in front of him,"—without swinging his arms, etc. But watch the staring Bhikkhus as they swing along the streets to-day, or take the air on Galle Face walk, turning to stare at the women in their inelegant, and sometimes seductive Western garb! These things might, or might not, be trifles. But many such "trifles" disgust the layman,—and reverence to the Sangha declines.

And worse, far worse than this, is the fact that this bad example of the priesthood makes the layman yet more careless and slack,—till practice of the religion is *nil*, and only "form" and senseless ceremony is left.

The want of an organised Sangha has also manifested itself in the presence of a number of pseudo-monks and thieves, who travel the land, thriving on ill-gotten gains. And no one seems to have the authority or will to expose and disrobe these men.

In the olden days, when education was scarce and books scarce, the laymen knew nothing of Vinaya—which the priests carefully refrained from enlightening them on—and, at that time, the Sangha at least got a reverence—due it is true to superstition, fear, and old habit—but yet a sincere-enough reverence and respect, though possibly not more merited than to-day. To-day the layman knows enough, from one source and another, of Vinaya and Dhamma, to know that the Bhikkhus do not practise the religion, and do not deserve reverence. The layman has imbibed enough, of the all-pervading materialism of to-day, to scoff at superstitious fear; but alas, he has not learnt enough of the Dhamma to increase his own Saddha and make him practise his religion. This then is the answer to the first conjoint question

2. *What is the Remedy for this state of affairs?*

- (a) A Sangharājā, or an equivalently powerful council and
- (b) The resumption of the practice of Buddhism by the modern Sangha.

a. That the first of these two remedies is an imperative want, no one, who has studied the position of the Sangha to-day, can deny. But the chief stumbling-block to the election, of a venerable Thera, to this all-important office, has been, and will be, the Sangha itself.

I will discuss, under the last question, the ways and means as to how this active opposition, or passive resistance, of our Sangha, might be overcome. It will suffice to mention here that, without a recognized head, the Sangha is like a flock of lost sheep. Vinaya rules are as if non-existent,—and nobody seems to have the power to disrobe men who disgrace our Faith and masquerade as Bhikkhus.

The Uposatha ceremony is casually observed by the better class of Bhikkhus, but, leaving alone disrobing for a Pārājika,—I doubt if even the minor Parivāsa and Nāvatta penalties are ever enforced. For, if imposed, who is there to see that the rule is properly carried out, and who has the authority to insist on the discipline?

b. By the second remedy here mentioned, is meant, the re-establishment of the old order of things, in a Meditating Order or තුෂ්‍ණීය වුද්ධ, as distinct from, and in addition to, the present sole Student Order or මුද්‍රා වුද්ධ, amongst the Brotherhood.

The power of the earnest practisior of Bhāvanā, over the masses, by way of stimulating Saddhā and arousing enthusiastic reverence, is too well known to call for any detailed advocacy. Practice, as opposed to mere precept, has always had power over all the world—over all climes and races. And we Easterners appear to be more open to the inspiring influence of holiness, and uprightness in practice, than other peoples.

One has but to recall the heartfelt and sincere veneration, freely bestowed by our people, on those of our own Theras who are upright and learned, to see that this is true. And those of us, who have seen the deeply-affecting Saddhā, the reverent homage, the unstinted Dāna, called forth from the Sinhalese Buddhist, by the chance visit of a wandering Burmese meditating Bhikkhn, will realize at once that *here* is a powerful remedy to stay the tide of decadence, in the respect due to our own Sangha.

The layman lacks Saddhā, and in no way can the Bhikkhus more effectually hasten the dawn of a greater Saddhā in the laity, than by exhibiting Saddhā themselves,—not in *talk*, but by *practise*, by *the way they live*.

“Renunciation” is a difficult thing, and we Buddhists realize its difficulty. Therefore we are only too ready to recognize and value “renunciation,” when we are so fortunate as to see it in our Bhikkhus. Alas, that the sight is so rare!

3. *How can the Remedy be applied successfully?*

a. There is no doubt that the local Government will willingly recognize a Sangharāja—if the people will only unite and elect one. A government, the majority of whose officials are foreign in race and religion, is naturally averse to taking the initiative in such a matter,—notwithstanding Clause 5 of the Convention. But if the Buddhists of this Island unite and elect a Sangharāja, the Government is bound formally to acknowledge that official and his status. There is even a precedent for this; the British Government of Burma, ten years ago, recognized the Thathanabaing, or Sangharāja, in that country. The difficulties to be overcome lay, therefore, in ourselves and the inevitable inertia of our priesthood.

It will first be necessary for influential, acknowledged leading Buddhist gentlemen, whom all know and respect, to visit the various provincial Nayaka Theras of the different sects in the Island, and put the case before them. This *personal* visit and talk, is, I deem, an essential preliminary, if the Theras are to be coaxed to do what is right in this matter. That is to say, the work must begin *from below*.

In the province of *each* Nayaka, a meeting of Bhikkhus and leading Dáyakas, should be called. *Each* such meeting should appoint three chief Theras, and three leading Dáyakas, to be representatives, of this Nayaka's province, at a subsequent meeting—to be summoned later—of all such elected representatives from the different provinces, of the particular *sect* to which these belong. This will be the big meeting of Chief Theras and Dáyakas of *each* Nikáya.

(The numbers, of representatives, here suggested, are merely tentative, and open to amendment; it should be borne in mind that unwieldy numbers are a hinderance to real work).

There must be similar meetings—after similar preliminaries—of each of our Nikáyas.

Each "big meeting," of representative Theras and Dáyakas, is to elect three Chief Nayaka Theras (and three leading Dáyakas, to assist) to hereafter be, under the new order of things, *that particular Nikáya's* recognized leaders, and final authority, in internal matters.

Each such "Nikáya Council," of three Chief Nayaka Theras (assisted by three Dáyakas), is to elect one Thera (and one layman, to assist), to represent it at the Supreme Sangha Council of the Island.

Then, if we consider the Nikáyas to be represented as the Siam, Amarapura, and Ráuañña,—there will be a "Supreme Sangha-Council" of three Theras (with three laymen to assist).

Lastly, these three Theras of the "Supreme Sangha-Council" are to elect the senior amongst them as their President,—and *this President is to be the Sangharája of the Island*; and the Government is to be requested to recognize him as such, and to also recognize the "Supreme Sangha-Council," and the "Nikáya Councils," which will, under this new order, be the Courts to try the cases of offenders within each Nikáya. It is, of course, understood, that these "Courts" are not independent of the ordinary Courts of justice and cannot act contrary to Civil and Criminal Law. They deal only with internal control and discipline according to Vinaya. So the Government should instruct Civil Courts, within the limits of their jurisdiction, to assist the duly appointed "Nikáya Councils."

In *all* the above representative Councils, the work of the Dáyaka or lay representatives, is *not* to pertain to Vinaya matters, but is merely to support and carry out the decisions of the particular Sangha-Council to which they are attached.

Suppose now that a Bhikkhu commits a murder,—which is both a pārājika and a penal offence. That Bhikkhu will be brought up before the Nāyaka of his province and sect, who will take him before the elected Council of his particular sect for trial. That Bhikkhu will there be disrobed by his own Nikāya, the President of which will then report the matter to Government. "This man has been disrobed. We hand him over for lay trial, and let the law now take its course in his case." We shall thus be relieved of the painful sight of a yellow-robed man being tried in the dock, for murder, theft etc: and the "yellow robe" will not be lowered in our eyes. Supposing a man, who had never been properly ordained, or who had been disrobed, masquerades in a Bhikkhu's garb; that man will be questioned—"who is your upajjhāya? Who is your acariya?"—and if the answers to these questions be unsatisfactory, he will, as before, be tried, disrobed, and handed over to the lay authority, i.e. to Government, for masquerading in disguise, and suitable punishment therefor.

The advantages, of this method of election and working, are that the separate Nikāyas will be left, as before, to carry on their internal work and evolution,—the Sangharājā with his "Supreme Council" only having the power to endorse or veto decisions of "Nikāya Councils." Veto will, of course, be rarely, if ever, exercised,—there being the Nikāya's own Representative on the Supreme Council, to advise the Sangharājā. At the same time, Buddhists will have the benefit of an organized body, of Bhikkhus and laymen, to approach the Government, with regard to measures necessary for the amelioration, or advance, of conditions amongst Buddhists,—a properly-constituted Buddhikārakshaka Sabha, as a matter of fact.

It will be the duty of the Sangharājā and his council to stimulate observance of the Vinaya rules, and exhort the Brotherhood to endeavour and live the right life.

And this leads us to the second half of the remedy and its application.

b. There must be a resumption of the practice of Bhāraṇā by the modern Sangha, if it is to regain its lost prestige, nay, to justify its existence. Yogivacaras must be trained.

I suggest that existing pirivenas and schools be utilized for the purpose;—unless indeed someone will endow a new Buddhist College of Mental Culture, with suitable cells for the Bhikkhus to use, during their course of training.

Those Bhikkhus, whose choice for the future, is the Vipassanā path, will here receive a preliminary training in the Dhamma, and then, a special course, based on the Buddha-vacana, the Visuddhi Magga, and the various māṇas (if genuine) or "Vidarsanā Grantha" in the Island.

After all it is *Bhāvanā* and the attainment of *Paths*, by *Sukkha-vipassaka* or *saṃathayānaka*, that the *Nekkhamma* of a Bhikkhu is supposed to aim at. What more proper then, than the revival of a school of Buddhism, long gone into disuse, to the lasting discredit of the Bhikkhus—the accredited keepers of the Law! A fair sprinkling, of Singhalese *Yogāvacara* Bhikkhus, throughout the caves and glens of this Island, will soon work a miracle with regard to the homage that now is so lacking, from layman to the present *puthujana-kalyānaka-bhikkhū*.

I maintain that this second remedy—the revival of the *Yogāvacara-bhikkhū*—is as important, if not more so, than even the election of a *Sangharājā*,—though the latter too is necessary to clear the path of rogues in robes. Of Burma, where *Bhāvao* is still largely practised, and where a *Sangharājā* exists (at least for Upper Burma), the Editor of *Buddhism* wrote:—"The Monk, especially the Monk of many years standing, is still the most respected being in all Burma; saluted with the greatest reverence, spoken to only in a special language, full of terms of the highest respect. And, in return for this, the Burman asks but one thing for his 'Great Glory.' That thing is purity of way and life."

It is my belief that if the treatment here outlined is carried out with earnestness—even though but imperfectly, Lanka's Bhikkhus will deservedly hold, as honoured a position, in the hearts of Lanka's Buddhists.

And so may it be!

CASSIUS A. PEREIRA.

Edicts of the great Buddhist Emperor Asoka.

GIRNAR EDICT No. I.

Iyam dhamma lipi Devánam priyena priyadasiná ráññā lekhápitá
idha na kiñci jívan árabhíptá prajñhitabyam na ca sañájo katabyo;
babhukam hi dosam samájamhi pasati Devánampriyo priyadasi rájá asti
pi tu ekacá samájá sádhunatá Devánampriyasa priyadasino ráññó
purá mahánaśamhi Devánampriyasa priyadasino ráññó anndivasam bahu
ni pránaśatasahasráni árabhísu snpátháya se aja yadá ayam dhamma
lipi likhitá tí eva prána árabhare snpátháya dvo morá eko mago so
pi mago na dhuvo ete pi trí prána pachá na árabhi sare.

GIRNAR No. II.

Sarvata vijitamhi Devánam priyasa priyadasino ráññó eva mapi
pracantesu yathá Colá, Pándá Satiyaputo, Keralaputo á Tambapanni
Antioko Yonarajá ye vápi tasa Antiyakasa sámipam rájano savatra.
Devánampriyasa priyadasinc ráññó dve cikichá katá manusa cikichá ca
pasne cikichá ca yata yata nasti sarvatra hárípitáni ca ropápitáni ca
muláni ca phaláni ca yata yata nasti sarvatra bárá pitánica ropápitánica
pauthesn kú ca khánápitávrachá ca ropápitá paribhogáya pasumanusánam.

GIRNAR No. III.

Devánampriyo priyadasi rájá evam áha—dvádasa vásábhisisena
mayá idam áññapitám sarvata vijite mama yutá ca Rájukeca Prádesi
ke ca pañcasu pañcasu vásesu annsamýánam niyáti etáyeva atháya
hitáya dhaminánusashtiya yatháññíya pi kanumáya—Sádhú mätari ca
pitari ca susrusá miti samstuta nátiñam Báhmana Samanánam Sádhú¹
dáñnampránánam sádhú anárambhó apavya yatí npabhándatá sádhú²
parisápi yute áññapayisati grápanáyam hetuto ca vyañjanato ca.

GIRNAR No. IV.

Atikátam antaram bahúnvása satáni vadito eva prárambhó vihimsá
ca bhútánam nátiñu asampratipatí Bráhmañá Samanánam asamprati
patí ta aja Devánampriyasa priyadasino ráññó dhaminacaranena bheri
ghoso-aho dhamino ghoso, viñána dasaná ca hasti dasaná ca agikhan-
dháni ca aññáni ca divyáni rúpáni dasayiptá janam yárise bahú-
vása satehi na bhútapube tárise ajavadhite Devánampriyasa priyadasino
ráññó dhaminánusashtiya anárambhó pránánam avihísá bhútánam
nátiñam sampatipatí Bráhmañá Samanánam sampatipatí mätari pitari

susrusā thaira susrusā esa aññe ca bahuvidhe dhamma carane vadhitavaddhayisati ceva Devánam priyopriyadasi rájá dhammacaranam idam-putráca poutráca prapontráca Devánampriyasa priyadasino rañño-vadhayisanti idam dharmma caranam áva samvatakapá dhammamhi sīlamhi tishṭanto dhammam anusásisanti esa hi seshte kaniue yedhammánusásanam dharmma caranepi na bhavati asilasa va imamhi ahamhi vadhiča ahinica sádhu.

etáya atháya idam lekhápitam imasa athasa vadhiyuñjantu híni ca máló cetavyyá dvádasavásábhísitena Devánampriyena priyadasiná ráññá idam lekhápitam.

SHABHAZGAHDI No. V.

Devanapriyo priyadrasi raya evam aha ti ka (lañam) (dn) karam-yo a.... (ro) ka (la) ुasa so dukaram karoti. so maya bahukalam kitram tam ma (ha) putra ca nataroca parañca t a... a (ya) me apaca (u) chanti avakapani tatham ye an (...) vatisanti tesukitram kashanti. yo en ato (kampi bapesati) so dukaṭam kashati. papam hi sukaram so atikrantam antaram na bhūtaprava dhrama mahamatra nama so tidasavashabbisitena maya dhramamahamatrakitra te savra prashan deshū vapaṭa dhramadhi-thannayeca dhramu vadhiye hida sukhye cadhramyutasa Yona Kamboya Gaudharanam rastikauam Pitinikanam yeva pi Aparanta bhaṭamayesu Brahmábheshu ánateshu bñdheshu hita sukhaye dhrama yutasa apalibodhe vapaṭa (tc) handhana vadhasa paṭividhanaye apalibodhaye mochaye iyam anuvadam prajava kiṭabhikaro va mahalaka vavyapaṭra i—avahireshu ca nagareshu savreshuorodhaneshu bhratnam ca mespasunam ca ye vápi aññeñatika savatratravyapuṭa yam iyam dhramani srite ti va dhraundhithane ti va dana sayute ti va savatra vijite ma (ha) dhramsyutasi viyapaṭa te dhrama mahauatratra etaye aṭaye ayanu dhrama dípi dipistá. ciraṭhitika bhotu tatha en praja annbhavatu.

GIANAR No. VI.

Devánam priya priyadasi rájá evam áha: atikrátam antaram na bhūtapiṭra savakála atha kamme va paṭivedaná vata mayá evam katam sabe kále bhuñjamáuasa me orodhanauhi gabbágárauhi vacamhiva vinītamhicu nyánesu ca savatra paṭivedanáśṭitá athie me janasa paṭivedetha iti sarvatra ca janasa atho karomi yaca kiñci mukha to aññepáyámi svayam dípakan vā srávápakan vā ya vápuna mahá mātresu ácayíka áropitam bhavati. tāya atháya vivádo nijhativa santo parisayam ánantaram paṭivedetavyam me savatra sarve kále evam mayá aññapitam. násti hi me toso náñanamhi atha santiranáya va katavyayamate hi me sarva lokabitam tasa ca puna esa mūle náñanam ca atha sartiranáca nasti hi kamnia taram sarvaloka hitaptá. yaca

kiñci parakramámi aham. kiuti? bhú-tánam ánamñamgacheyyam idha ca ñani sukhápayámi paratríca svagamárádhayaantu. tatra táya atháya ayam dhammalipí lekhápitá. kin ti. ciram tisñeyya iti tatháca me putrá poutá ca prapotá ca anuvatarám sava lokahitáya. dukaram tu idam aññata agena párakramena.

GIRNAR No. VII.

Devánampiyopiyadasi rájá sarvata ichati sabc páśindí vaseyu sabete samyamam ca bháva sudhim ca ichati. Janotu ucávaca chando ucávaca rágo te sarvam va kásanuti ekadesam va kasanti. vipule tu pi dánne yasa násti samýeme bhávasudhitá va kataññiná va dañha bhatitá ca nicá vadhami.

GIRNAR No. VIII.

Atikátam antaram Rájáno vihára yátam ñayásu. etamagavyá aññani ca etárisáni abhíravakáni ahumsu. so Devánampiya Piyadasi rájá dasavasábhisiso santo ayáya saubodhiim. tenca dhamma yátá etayamhoti Báhmana Samanánam dasaueca dáneca thairánam dasaneca hiraññapañi viddháno ca jánapadasa ca júasa dasauam dhammánu sastí ca dhamma paripunchá ca tadopaya esá bhuya rati hhavati. Devánam piyas a Priyadasino rāñño bháge aññe.

GIRNAR No. IX.

Devánampiyo Piyadasi rájá evam áha-asti jano ucávacain mangalam karote ábádheshu vā áváha viváhesu vā putra lábhesu vā pravásamhi vā etamhí ca aññam hica jano ucávacain mangalam karote eta tumahidáya bahukañca bahuvidham ca chudam ca niratham ca mangalam karote. ta katabyá meva tu mangalaíu. apa phalam tu kho etarisam mangalam. ayam tu mahá phale mangale ya dhamma mangale. tata dásá hhatakamhi samya pratipatí gurúyam apaciti sádhu pañesu samyano sádhu Bamhaña Samanánam sádhu dánam. eta ca aññaca etárisam dhamma mangalam náma. ta vatabbyam pitá va putena vā bhátrivá svámi kena vā idam sádhu idam katabhyam mangalam áva tasa athasa nistánája asti ca pi vutam sádhu dánam va anagaho va yárisam dhamma dánam va dhammánu gahova. ta tu kbo mitrena va suhadayena vā ñáti kena va saháyana va ováditabbyam. tamhi pakarañe. idam kacam idam sádhn iti iminá sakam svagam árádhetu iti. kica iminá katabbya taram yathá svagá radhi.

GIRNAR No. X.

Devánam priyo priyadasi rájá yaso va kiti va na maháthávahá maññate aññata tadáptauo digháya ca me jano dhammasu sruśa susrnsa tám dhamminavutam anuvidhiyatám. cta káya Devánam piyo Piyadasi rájá yaso va kiti va ichati. yam tu kiñci parákamete Devánam Priya

dasi rájá ta sabam pára trikáya. Kin ti? Sakale appa parisrave asa. esa tu parisrave yu apuññam. dukaram to kho etam chudakena va jancena usatena va aññatru agena parákamena sabam paricajiptá. eta tu kho usatena dukaram.

GIRNAR NO. XI.

Devánamupriyo Piyadasi rájá evam áha. násti etárisam dánam yárisam dhamma dánam, dhamma samstavo va dhamma samvibhágo va dhamma samvadho va. tata idam bhavati. Dásabhata kamhi sainya pratipatí mātari pitari sádhru susrusá mitasastuta nátiíkánam Bánhaña. Samauyánam sádhru Dáuam Práñánam anárainbho, Sádhru. eta vatabbyam pítá va putrenn va bhátá va mitasastuta nátiíkena va áva paññosiyehi idam sádhru. idam katabbyam so tathákaru iloka casa áradho hoti parata ca anantam puññam hhavati. tena dhamma dánena.

GIRNAR NO. XII.

Devánam piye piyadasi rájá sava pásandánica pabajitáni ca gharastáni ca pujayati dánena ca vividháyaca pújáya pújayati ne na tu tathá dánam va pujá va Devánampiyo mánñiete yathá kiti. Sáravañhi asa saba pásandánam sáravañhi tu bahuvidhá. tasa tasa tu idam múlam ya vacignti. kin ti. ápta pásandu plíjá va para pásandu garaháva no bhave apakarañamhi lahuká va asatauhi tainhi prakarañe pujetayá tu eva para pásandá tena tena prakarañena evam karum. ápta-Pásandánica vadhayati para pásandá sa ca upakaroti tadaññathá karoto ápta pásandánica chañati para pásandása ca pi ápakaroti. yo hi koci ápta pásandám plíjayati para pásandám vā garahati savam ápta pásandá bhatiyá, kin ti. ápta pásandám dípayeina iti so ca puna tatha karoto, ápta pásandám vádha taram upahanáti. ta sainaváyam eva sádhru. kin ti. agnamáñasa dhammam sruñáru ca sususera. evamhi Devánampiyasa ichá. kinti. saba pásandá bahusrutá ca asu kalá nágamáica asu. ye ca tatra tate prasanná tehi vatabbyain. Devánampiyo no tathá Dánam púja va muññate. yathá kinti. sára vadhlí asu sarva pásandánam baha ká ca etáya athá vyápatá dhamma muhámátá ca ithíjha mahámátá ca vaca bhuñíká ca aññe cā nikáyá. ayanca etasa phalaya ápta pásandá vadhlí ca hoti dhammasa ca dípaná.

EDICT XIII.

Ashta vasa abhisita sa Devána priasa rañño Ka (ligavijita) (diyadha) matre prapñasatashasre yetato apavudhe satasahasra (w) atre tatra hato bahn (tavatake) mñte, tato pacha adhuna laghesn (kalingeshu) tivre dhrama palanam dhrama (ka) mata dhrama nu sasti ca Devena Priyasa, so asti annsocanam, Devenapriyasa vijinitu Kalingáni avijitam hi (viji)

namani (ye) tatra vadho va (ma) rañam va apava (ho) va janasu, tam
 vadham vedaniyamatam gurumata ca Devanampriyasa, imain pi cu
 tato gurumata (ta) ram Devanampriyasa, tatra hi vasanti Braunaua va
 Srauuaña va aññeva prashanda grahatha va yeshn vihita esha agrabhu
 (dhi) snsrusha matapitushu sushrusba gurupam snshrusha sanstuta saha
 yaññatikeshu dasa bha (ta) kanau sammapratipati didha (bhatitia).
 teshañu tatra bhoti apagratho va vadho va abhiratana va nikramapam,
 yesha va pi samvihitanam (ne) ho aviprahino e (te) sha mitra,
 sanstutasahayañnatika vasana prapunati. tatra tampi tesha vo apagraho
 bhoti. prati bhangam ca ctam sravañ manushanam gurumata ca
 Devanam priyasa, nastica ekataraspi pi prasanduspi na nama prasado.
 so yama tro (jano) tada Kalige hato ca mñto ca apabu (dho) ca ta (to)
 sata bhage sahasrabhagam va aja gurumata vo Devanam priyasa. yo
 pica apakareya ti chaitaviyamate vo Devanampriyasa yam sako
 chamanaya. ya pi ca Devanampriyasa (vi) jite bhoti ta pi anunoti
 anupijhapi; anutape pi ca prabhave Devanampriyasa vucati tesha.
 kiti. avatrapney ua ca haññeyasu ichati hi Devanampriyo sarva bhutana
 achati samyamam samacariyam rabhasiye. eslie ca mukhannite vijaye
 Devanampriyasa yo Dhramavijayo so ca puna lagho Devanam priyasaiha
 ca sarveshu ca anteshu ca ashshu pi yojansateshu yatra antiyoko nama
 Yonaraja paraue ca tena Antiyokena cature rajani, Turamaye nama,
 Antakini nama, Maka nama, nica coda, Panda, ava Tambapanniya
 evameva hidaraja Visa Vrajri Yona Kamboyesu Nabhe Nabbhitina
 Bhoja Pitinikeshu, Andhra, Puli deshu, savatra Devanampriyasa
 Dhramanusasti anuvañanti. Yatapi Devanampriyasa dnta na vracanti te
 pi srntn Devanampriyasa dhramavuñam vidheuam dhramunusasti
 dhramam anuvidhiyanti annvidhi yisamti ca. yo ca laghc etakena bhoti
 savatra vijayo savatra puna vijayo pritiraso so ladhobhotii priti dhrama
 vijayasti lahuka tu kho sa priti pari truka meva iuaphala meññati
 Devanampriyo. Etaye ca ataye ayo dhraua dipi dipista, kiti. putra
 papotra me asu navam vijaydhrama vijiteva (yam) maññis. ka... yo
 vijaye (cham) ti ca lahudau ña tatu ca rochetu tam e (va) vijayamañña
 yo dhramavijaye so hida lokiko paralokika srava ca nirati bhotn ya (sra)
 marati. sa hi hidalokika paralokika.

(To be continued.)

What a Buddhist should do.

Study the Pali Suttas. Associate with learned Bhikkhus. Know even a little of the Abhidhamma so that you will understand the *paramiirtha* doctrine of the Blessed One. Before accepting the statement of another have it analysed and see whether it brings happiness to others.

Remember that the Lord Buddha was born to save the world. Therefore it is the duty of every Buddhist to try and save a fellow being from evil.

Religions which teach that man had a beginning, and that he was created, and that another god can save him are unscientific. The doctrine of Karma means that every word, deed, and thought, will bear fruit. Each man is his own saviour. Try and understand that no god can save you from old age, disease and death. We all die both rich and poor.

Remember that inasmuch as you love life and independence that others also love to live and to be free.

Do not kill animals for pleasure or for eating their flesh. It makes you a potential savage. Do not drink intoxicants. It will make you some day repent and in the next life you will be reborn with loss of thinking power. Drunkenness is madness. Do not give others intoxicating drinks or drugs. Do not show anger, you will lose your good complexion. Speak truth, and use sweet language. Help to spread the Dharma; give to the poor; support poor students; help the poor relatives; entertain strangers; think of the dear departed and do good deeds in their name; help the King; give bloodless offerings to the gods.

Be clean in your body. Wear clear clothes; make your surroundings beautiful; cultivate the aesthetic sense. Love all beings. Repeat daily "May all the world be free from hatred, and from sorrow, and be happy."

Peta Vatthu.

1. 8.

GONA PETA VATTHU.

The Master, then residing in Jetavana, related this story in connection with a rich man whose father had died.

In Sàvatthi a certain rich man's father died. Then the rich man with a sorrow-stricken heart began to bewail the loss of his father, and walk about like one demented, asking whomsoever he met "Have you seen my father?" No one could pacify his sorrow. Nevertheless, his latent ripeness for the attainment of the fruition of the first path of sanctification (Sotapattiphalà), shone within like a lamp burning in a vessel.

The Master one morning casting his eye upon the world, as was his wont, perceived the state of this man's latent receptivity; and, with a view to consoling him and raising him to the first path, went there on the following day accompanied by an attendant priest and stood at the entrance to his house. The man, having heard of the arrival of the Master, conducted Him into the house; and having offered Him a seat, asked Him, "O' Lord! do you know where my father has gone to?" Then the Master queried him, "Good man!" Are you inquiring of your father in this birth or of one in a past birth?" At this the man thought within himself. "Many are my fathers;" and his sorrow was a little diminished.

Afterwards the Master brought him consolation and, having preached him the noble doctrine, established him in the fruits of the first path and returned to the Vihare.

Subsequently this being known among the Bhikkhus, it became the subject-matter of a discussion in the preaching hall.

On this occasion the Master related the following story of a previous birth:—

In the long past at Benares a certain man's father died. Then the man, with a tear-stained face and smitten down by the sorrow of his father's loss; weeping and beating his breast, used to walk round his father's grave. His son by name Snjáta, a wise, skilful and learned

youth, began casting about for some device to remove his father's sorrow. One day happening to see a dead-hull, he fetched some grass and water; placed them near it and began to address the carcase by saying, "Eat, eat; drink, drink," as if he would do to a live animal. Others who saw him do this asked whether he was out of his proper senses to attempt to induce a dead-cow to eat grass and drink water, and receiving no answer, they went to his father and informed him that his son had gone demented; for he attempted to feed a dead-cow. On hearing this the man's sorrow caused by his father's death disappeared. Then greatly distressed by what he heard of his son he hurried to where his son was and began more or less to accuse him in this manner:—

Why act like one bereft and give green grass
 To aged dead hull, and say "Lo, Eat your fill"
 Nor food nor drink can make the dead one stir.
 You are unwise, to act like one insane.

The Son replied:

Here are its hoofs, its head and tailed trunk;
 Its eyes beside are ope. This bull will stir.
 No hands or feet or trunk my Grand Sire shows,
 Witless are yon to weep upon a tomb.

Presently the folly of his own fruitless weeping and sorrow dawned upon the man. He expressed the sense of his gratitude to his son and the joy of his new-born pleasure in this manner:—

Like oil-fed fire my heart that burned within
 Is eased of pain, as if with water quenched.
 The dart, that lay within my heart is drawn;
 My grief for sire deceased in sooth is quenched.
 With splinter drawn and cool of heart am I.
 I weep no more thro' words of thine, my son.
 So do wise men, who feel for others quench,
 As wise Snjato quenched his father's grief.

Having said this, the man shook off his grief and reverted to the usual habits of life. After his death he was born in a happy state.

When the master had finished this discourse, it resulted in raising many of those who listened to the Sotapattipala.

Nibbanam.

To understand what Nibbana is one should be a Brahmacari living the life of a Bhikkhu according to the eightfold Noble Path. The Laic absorbed in worldly matters, living in order to enjoy sense pleasure coveting the property of others, devoid of knowledge of what constitutes the Law of Cause and Effect, muddle headed, showing ill-will towards others—that he should comprehend Nibbana, that can never be.

In the first stage in order to understand what Nibbana is the student should follow the Eightfold Noble Path. He must thoroughly grasp the ethic of sammādiṭṭhi. He has to study the evolution of the human being from the moment of conception, the many variations that are taking place momentarily in the metabolic changes of the physical body, and the psychological changes that are taking place after the seventh year in the human being. The student of Dharma has to acquire a knowledge of the subjective components of the human being in the operations that are taking place in the plane of apperceptions, sensations and volitions in the realm of consciousness. The five skhandhas that go to form man should be the object of study. Each individual is composed of the five skhandhas, viz rupa (body) vedanā (sense, feelings); saññā (perceptions and apperceptions); sankhārā (ideations based upon thought, word and act); viññāya (cognitions based upon the senses and mind). The origin of evolution of skhandhas is beyond the comprehension of the human mind (acinteyyo); and any human being attempting to find out by mathematical calculation or by metaphysical speculation the beginning of the first skhandhas will end his life, but not solve the problem. The Blessed One solved the problem by declaring that the origin of the Skhandhas cannot be known because there is no known beginning (Anamataggañā bhikkhave samsāro pubhākoṭi na paññāyati). The Enlightened One saw the changes of the five skhandhas from life to life, now in the human world, now in the angelic world, now in the god-world, now in the animal kingdom, now in the phantom world of ghosts, now in the outer world of utter darkness (naraka). For countless millions of kalpas He looked back, and He saw the formation of worlds, their destructions and their reconstructions, but an absolute beginning could not be found, because the cosmic process was operating in cycles. He found the katabolic and anabolic processes of the law of metabolism. All is change,

in the circle of changes are included the four phases of samvatta, samvattattāyi, vivat̄ta, vivat̄tātāi. The changes that are taking place in the destructive aspect in the cosmic process He called the samvatta, samvattattāi; and the constructive changes He called vivat̄ta, and vivat̄tātāi. In the life of the human being we find the constructive changes from birth to the age of thirty three, and the destructive changes commencing from the thirty fourth year, ending in decay and so called death. In the Dharma there is no final death, It is only paramparā of the skhandas and citta. The links in the chain of skhanda from one life to another is in a continuous circle operating by the force of karma, and never ending and never ceasing till the life energy to produce the five skhandas is diverted from the sansāra to Nibbāna. The ceaseless samsāra is ceased into a ceaseless Nibbāna. Annihilation of the skhanda paramparā is not to be thought of, and the eternal existence thereof is also rejected. The object of the Aryan Teacher in preaching the Dhamma was to make thinking being to divert the energy that is spent in the sāṃsāric process to the Nirvanic achievement. The sāṃsāric continuity is an eternal truth, and the Buddha traced the cause of the continuity and found the cause in Ignorance, and its corollary Taṇhā (thirst). Like the fish in the salt sea man continues to exist in the sea of samsara desiring to have this and that and never contented, fighting, coveting, showing anger, fear, malice, and like the moth going towards the flame to end in destruction. The kings fighting for possessions, the Brahman against the Brahman, father against the son, the son against the father, mother against the daughter, daughter against the mother, sister against sister, brother against brother, fighting, injuring, each other. Why all this? The cause the Blessed One traced to unsatisfied desire in the enjoyment of the five senses through Ignorance. So long as this unsatisfied Desire is not controlled the hydraheaded monster called Taṇhā in 108 ways will continue to generate karma for future rebirths. The becoming of the five skhandas is due to Taṇhā, and this cannot be stopped except by the employment of the weapon of Wisdom (Pragñā).

Oriental scholars in the latter decades of the nineteenth century of the Christian era, had not the material to make a thorough investigation of the great problem of Nibbāna. In 1969 the late Professor Max Müller made an attempt to solve the problem maintaining that Nirvāna was not annihilation. The opposing school was led by the Professor R. C. Chidlers, the Pali scholar, who maintained that Nirvāna was

annihilation. The Christian priests who came to teach their Semitic religion to the people of Burma, Ceylon and other Buddhistic countries found a religion that was absolutely opposed to their most cherished principles. They imagined that Buddhism was a heathenish paganism. A religion that denied a Creator, denied a soul, denied a vicarious saviour was to them inconceivable. Heathen Semitic teleological metaphysics will always find in the teachings of the Enlightened One a repudiation of their ignoble ethical principles. The Brahman priest will find in the teachings of Buddha opposition to their cherished priestly traditions. The Nirgranthas will find in the teachings of the Tathāgato an opposition to their cherished monadology of atom souls floating in the air and water, and the nihilist will find that the Enlightened One enunciated a doctrine in opposition to their cherished principle that at death life ceases to exist.

Nibbānam, is freedom from death, old age, lamentations, false hopes, anxieties, and discontentedness and foolish metaphysical wranglings and speculations. Because the Enlightened One saw by the Eye of Wisdom that there is no annihilation and a permanency He was patient to wait without creating imaginary gods, eternal hells, and establishing Inquisitions and adopting destructive methods of barbaric prophets and weeping saviours. The Religion of the Blessed One for noble youths who were fearless in their search after eternal Truth. If Truth is eternal, there can be no eternal Hell, and there must be a way to associate with the eternal principle. If there is no eternal Hell, it is easy to get out of it by following an opposite method of life that will not lead towards hell.

Delay in the accomplishment of good deeds in this life helps man to go towards the path of evil.

To free the human being from the miseries of continued changes of birth and death (upādanaskandha) the Blessed One discovered the panacea in the Middle Path. The cause of rebirth of the Skandhas are Tanha and Avijja. Enveloped by the glamour of Ignorance, fettered by unsatisfied Desire the human being continues to travel round and round the wheel of evolution.

The sanyojanas are ten. They are called fetters. The Enlightened One found that the ordinary human being absorbed in the things of the world, thirsting for the enjoyment of sense pleasures would not be ready to accept a doctrine that demanded absolute Renunciation. And

at the same time He found that there are certain human beings who have risen in the scale of evolution, whose previous karma in former lives had been favourable for the adoption of the holy life.

The Enlightened One after having gone through the six years of ascetic austerities found that the path of emancipation does not lie in that way. He also found that the life of intense pleasure was also a hindrance to the realization of the infinite bliss of Nibbāna. He discovered the Middle Path to realize Nibbāna. The Path and the fruit is called magga and phala.

The doctrine that He preached is also called the Middle Doctrine avoiding the extremes of It is (atthi) and It is not (natthi). The ancient Indian philosophers were divided into two schools. One school accepted the dogma of It is, that the atom is permanent, and the soul is permanent, and the way to reach the ultimate goal was by mortifying the body. The hedonic school formulated the opposite idea of it is not. They said that after the dissolution of the body the elements thereof rejoin the elements.

The Upanishads was a kind of higher doctrine which the Rishis followed in the forest. The earliest custodians of the Upanishad metaphysic were not Brahmins but strangely they belonged to the Kshatriya class. The Brahmins had no philosophy to proclaim, except to follow the three Vedas. The rituals and the ceremonies were unacceptable to the princely class. To serve and eat the food offered to the gods they thought was beneath their princely dignity. That may be given to the priests, and the Brahmins became the priests, and the Kshatriya princes took to philosophical study. In the forest there were Brahman Rishis who abandoned the path of the gods, and took to contemplation. They were holy Brahmacharis and avoided the sensual life absolutely. These practised the higher ethic of loving kindness so that after death they might be born in the Brahmaloka.

The Upanishads strictly speaking belongs to the Kshatriyas. If you read the several Upanishads you will find that the teacher was a Kshatriya prince, and that the Brahman pupils went to learn from the former. Janaka was the king of Mithila and he was a teacher of the Upanishad metaphysic. Yajnavalkya was a pupil of Janaka. In one of the Upanishads the story is given that Janaka once wished to feed the Brahmins and celebrate a big sacrificial feast. He invited the Brahmins from Kosala Gandhara to this feast at Mithila. A thousand cows, and gold and silver were to be offered to the invited Brahmane.

Many hundred Brahmans came to the feast. The King said to the Brahmans that the thousand cows belong to him who is most learned. Each of the assembled Brahmans were looking at each other. No one dared get up and speak and say that he is above the rest in learning. Yajñavalkya the pupil of Janaka, came to the assembly seeing the Brahmans sitting in silence, called his pupil and ordered the young man in the presence of the assembled Brahmins to drive the thousand cows home. The Brahmins assembled were terror struck at Yajñavalkya's impudence, but they were powerless to argue with Yajñavalkya.

The Upanishad teachers were many. Each teacher had his own special school, and accepted the teaching of a particular Upanishad, and each Upanishad contradicted the other. There was no consistent philosophy of the so called Upanishads. The commentaries of the Upanishads were written by the Mahatma Brahman Sankara in the seventh century of the Christian era. There are in the Upanishads words that are to be found in the Pali Dhamma. But their interpretations differ. The student of Buddhism will find in the Upanishad philosophy expressions that would appear quite Buddhistic. But they cease to satisfy the higher yearnings of the consistent philosopher who wishes to be free from the fetters of kilesas, skandhas and abhisankharas.

The Enlightened One having reached the summit of Truth, and having found the Wisdom that cuts error, promulgated the Doctrine for the happiness and the welfare of the world. He looked to the past kalpas and saw by His divine eye that previous Buddhas had proclaimed the Doctrine that He has discovered, and that the last of the Buddhas that preceded Him was the Buddha Kasyapa. He found that there were human beings born who had prepared themselves in the dispensations of previous Buddhas. Their upanissaya karmा was favourable to accept the Dhamma of Nirvana. To such the Tathagata Sakya Muni preached the Noble Path and the Nibbana.

To realize the bliss of Nibbana the path of sensual pleasure is an obstacle. So is the ascetic life. The former thinks too much of his own body, and follows the ethic of hedonism, which was taught by Brahma Prajapati to the Asura Vairochana. The result is that the hedonistic ethics makes one utterly indifferent to the welfare of others. He does not feel for others, and pride, false beliefs and unsatisfied desires drag him down. The ascetic by the practise of austerities becomes indifferent to his own body, and lives the semi human life

with no care for the welfare of others. Both forms are extremes and the Enlightened One rejected as unfit for the Aryan, whose life should be spent in working for the happiness of others.

The Nibbāna that the Blessed One proclaimed to the world is the fruit of activity and good work, and noble conduct. The ethics of the eightfold noble Path have to be practised scrupulously and strenuously. The Brahmacari alone can realize the highest Nibbāna in this life on this earth in perfect consciousness, but he must exert day and night unceasingly. He has to observe the ethics of perfect discipline and social morality. The five books of the Vinaya give rules for the daily observance of the Brahmacari Bhikkhu. To read the Vinaya Books and their commentaries is most elevating, showing the exaltedness of human life, born in the Buddha age. Youngmen of good family (kulaputta) in the time of the Buddha were wandering from place to place searching for the enlightened teacher who would show them the way to eternal peace. The first 1250 converts to the new faith were all Brahmins, Kshatriyas and Vaishyas. The two chief Disciples, Sariputta and Maha Moggallāna were Brahmins; the thousand Jatilas were Brahmins; Yasa the Benares banker's son and his companions fifty four in number were noble sons of the Vaishyaclan. These had their upanissaya karma of the past birth ready to yield fruits.

According to certain teachers man had a beginning. He was for the first time created, and he thinks that he had no past. He is an upstart from the point of the evolutionary teachings of the Enlightened One as well as of the Aryan philosophers of India. But the Religion of the Tathāgatas has no beginning. It is eternal. It has a long historic past and a genealogy going back to millions of kalpas.

Nibbāna, sweetest rest, and unalloyed bliss, without the contaminations of covetousness, hatred, malice, stupidity, pride, conceit, arrogance, impudence, insolence, is not for the ignoble, muddleheaded upstart, absorbed in his own petty ego, who thinks that without him the world will come to an end.

When pride is killed there is Nibbāna; when egoism is killed there is Nibbāna; when false faith born of error is killed there is Nibbāna; when the grasping desire to covet others possessions is killed there is Nibbāna. Nibbāna makes the noble individual to forget his phantom self, and his imaginary creator; causes him to plunge into the depths of the suffering world and to save them from the bondage of Ignorance and Noncontentment. But the Doctrine enunciated by the Enlightened One, the Blessed Buddha is the only Way and no other can take the aspirant to the Consummation.

Mystical Buddhism and Popular Buddhism.

Buddhism is a religion built on the foundations of *Sīla*, *Samādhi* and *Pañña*. The first essentials are that the follower of the Buddha should accept the Buddha as the holiest, perfectest and all knowing Teacher in the Universe; that the Doctrine that He promulgated as the only Way and Path for the attainment of supreme and perfect happiness; and the Disciples as the saintliest beings, who had annihilated their passionate, prejudices and ignorance. How is this to be dogmatically accepted? There is no dogma in Buddhism, and what the Buddha preached could be verified by adopting the life of the noble eightfold path. Of course this requires serious study of the Pali scriptures with their commentaries. To comprehend the Doctrine it is said that the student has to study one of the five *nikāyas* with its commentary. Unless this is done the faith cannot be well established. To study the sacred texts is no easy matter. Just as one taking the science of medicine as his profession has to spend several years in the study of medical science, so one who wishes to understand the Holy Word has to spend several years in the study thereof. The faith (*saddhā*) in Buddha then may be said to have been built on understanding.

There are five *nikāyas*, viz., *Dīgha*, *Majjhima*, *Samyutta*, *Anguttara* and *Khuddaka*, and each *nikāya* has its commentary. Translations of the *nikāyas* there are, but the exhilarating freshness is not to be realized except by reading the very word of the Blessed One. In no other religion could be found this virile freshness. Pali was the language used by the Blessed One, and Pali is purified Magadhi. It is not the impure vernacular of Magadha, nor is it the systematised, elaborated, artificial language of the Brahman hierarchy. The Blessed One talked to the people in their own purified language. In the *nikāyas* are discourses wherein one can read the actual happenings of what occurred in India 2500 years ago. Remember the Buddha was born of the highest aristocratic family respected by Indian tradition. The Brahmanical *Vāyu Purāna* speaks of the *Iksvaku* family as the

"mahavansa." In almost all the Puranas the Buddha as an Avatar of Vishnu is accepted. The Brahman authors condemned the teachings of the Buddha because the teachings He promulgated were too democratic, and antiritual. The Buddha attempted to go back to the primitive teachings of the Aryan people before the establishment of the Ikhsvaku line. The degeneration of the perfect Aryan Doctrine began in the time of Ikhsvaku. See Brâhmana dhammika sutta of the Khuddaka nikâya. According to the Puranas there was no caste distinction in the Satya yuga. To revive the purified teachings of the Satya yuga the Buddha began His mission. He proclaimed the Four Noble Truths and the 37 Principles of Perfect Enlightenment as the way to the realization of perfect happiness, and showed the way to find out Truth by means of the Law of Causation, which is called the Pratitya samutpâda dharma.

The five precepts, the ten evils, the ten virtues and the pratitya samutpâda dharma were the principles that even lay Buddhists had to learn. In the Anguttara nikâya, tenth section, the rule is laid down, where the chief lay disciple Anâthapindika appears as the interlocutor.

The higher doctrine based on Pragnâ is for those who wish to devote themselves for the realization of Nirvana in this life or in the next life. Only those wishing to tread the path of the Arhat and the anâgâmi may take up seriously the study of the higher doctrine. But for the rest who wish to lead the ordinary life of the householder the ethics are essential. The five precepts, and the ten evils and their opposites and the pratitya samutpâda dharma the lay Buddhist must try and understand. The lay Buddhist has to cultivate the ethics of mettâ, which is the diffusion of love to every living being, east, west, north, south, up, below. He must make his heart full of love all embracing. The Blessed One declared that it would be for their welfare if this ethic is taught to children, because then they will learn not to hate people. It is a most wholesome doctrine, especially needed to-day, when the greater part of the world is being fettered by the chain of hatred.

The mystical doctrine of Buddhism is based on Dhyana yoga. This is only for the Brahmachâris and Bhikkhns. None but a Brahmachari need attempt to practise the higher doctrine of uttarimanussa dhamma. Those who are given to the enjoyment of the pleasures of the eye, ear, nose, tongue and body will only come to grief if they attempt to follow the principles of the uttarimanussa dhamma. This is

not for the householder who has a family, and who desires to enjoy the pleasures of the kama loka. The mystical doctrine therefore is esoteric to the layman.

Buddhism being a psychological science, it has to be seriously studied, not to be accepted on mere hearsay. The man who attempts to speak against Buddhism without study is doing a serious injustice to the Blessed One. It is like a cattle driver attempting to show the mistakes of an electrician, who has mastered the science. But the world is full of fools, and there are many to listen to the fool, provided he can shout and howl.

The religion that teaches that there is no sin in the destruction of life is misleading. The man who accepts this vicious doctrine is an animal of the tiger species. The best thing is to avoid him, and to refrain from associating with him, says the Blessed One in a sermon in the Anguttara Nikaya, section ten.

An Indian Buddhist.

Reviews.

I.

"THE ENGLISH LABOURER."

By J. L. Hammond and Barbara Hammond. Longmans Green & Co.
Price 9s. 6d.—London and Calcutta.

A work of great interest to the student of social reform is the English Labourer. It gives in chronological order an account of the progress achieved to relieve the condition of the English labourer during the period of 1760—1832. Mr. J. L. Hammond and Barbara Hammond have compiled statistics from Parliamentary Reports and Home Office papers thereby disarming criticism. The condition of the labouring class in England in the sixth decade of the eighteenth century was bad. In 1832 the Reform Bill brought on Reforms, and the condition of the English labourer was greatly improved. In the latter part of the nineteenth century Labour gathered strength. To-day the Labour Party in England is, politically, acquiring strength; and there is every sign indicating that it is on the increase. The present War has shown the impregnable position of the British labourer.

To those who are interested in Social Reform in Ceylon this work "The English Labourer" is opportune. We cordially recommend it to the members of the Ceylon Social Reform Society.

II.

"THE DREAM PROBLEM."

The Dream Problem—A Symposium—Edited and compiled by Ram Narayan, L. M. S. (retired). Published by "Practical Medicine," Delhi, (India). Rs. 5-00

One wonders how many people ever care in their waking hours about their dreams during hours of sleep. But that is no reason why dreams could not be regarded as one of the most profound problems of mental phenomena. Most people dismiss the subject of dreams as profitless of investigation. But it is a great pleasure to learn that many a deep thinker in the West as well as in the East is interested in the problem of dreams. Some have formed definite conclusions of their own. Yet this is a subject about which the literature is not so prolific as about most other problems.

The extant literature on the subject consists mostly of isolated investigations and observations by those who are generally engaged in psychological research. But it must be a rare treat for anyone to be able to obtain in book form a collection of expositions of the dream problem by a large number of western and eastern writers who have seriously thought of the subject. We have received such a volume entitled "The Dream Problem," edited and compiled by Dr. Ram Narayan, Delhi. This is a synposium of views on the problem of dreams by many writers both Eastern and Western. Their views have been elicited by Dr. Ram Narayan, who set forth a problem on the subject and circulated it among a large number of people. The solutions received by the editor are embodied in the above volume which has also a valuable contribution in the form of a supplement by the able editor. Whether these solutions are acceptable interpretations of the problem is a matter to be settled by psychologists. But by the very nature of this volume containing as it does the views of over 20 Indian and 30 European and American thinkers, it should be of great value to anyone who cares in the least about dreams.

III.

THE RENAISSANCE IN INDIA.

By James H. Cousins. Ganesh & Co., Madras—Price Rs. 2-00.

That enterprising firm of publishers, Messrs Ganesh & Co., Madras, should be congratulated on their successful bringing out of the most opportune books dealing with different phases of Indian civilization. The Renaissance in India is not the least interesting of the books that have been published so far. Professor James H. Cousins describes in these pages the renaissance of literature and painting in India in vivid and breezy language. He thinks that "Indian culture is as alive to-day as it was millennia ago"; and this supplies a fairly good index to the entire view-point of the writer. On a perusal of the book one cannot help coming to the conclusion that the writer has a fine poetic imagination well adapted to observe and describe the currents of civilization that set moving and changing the conventional facts of life. Though this book is limited to literature and painting, the writer in his preface says that "drama, music, sculpture, architecture and handicrafts are feeling the new life." Most Western critics of the different aspects of Indian culture set out with the wholly unjust assumption that Western culture is the standard by which he should take the measure of Indian civilization. But we are glad that the author of this volume has tried "to take on an intelligent, not a blind, eastern prejudice" to enable him to attain "a larger and deeper comprehension of the spiritual, mental, and emotional forces that are moulding the India of the near future." We hope that other foreign critics of Indian institutions too will not fail to profit by this sound principle.

News and Notes.

We are glad to be able to announce that the building of the Buddhist Vihare at Calcutta has been definitely begun. The authorities having given the necessary sanction, the foundation stone of the building was laid on full-moon day the 16th of December. It must give infinite pleasure to the Buddhists all the world over to see that a permanent vihare has been built in the land where Buddhism was born but long since expelled.

The recent appointment of a commission, by Government, to inquire into the working of the Buddhist **The Buddhist Temporalities.** Temporalities Ordinance is looked upon by everyone as a step in the right direction.

The commission composed of Mr. E. B. Denham (Chairman), the Hon'ble Mr. J. H. Meedeniya, the Hon'ble Mr. T. B. L. Moonemalle and Dr. W. A. de Silva, has been engaged in recording evidence for the last two months or so and may have already concluded its labours by this time. Yet, we cannot help feeling that its personnel would have been highly satisfactory if one of the High Priests had been included in it. Whatever that may be, the appointment of a commission of inquiry is quite opportune. The Buddhist Temporalities Ordinance has become a dead letter in more than one respect. This was clearly evidenced by the facts revealed by Mr. P. B. Ratnaike, a member of the Buddhist Temporalities Committee, Kandy. By his vigorous efforts in the Committee, Mr. Ratnaike exposed the existing unsatisfactory state of affairs in the administration of lands, revenue and all other property belonging to Temples. Most of these temples are in possession of yearly revenue extending to thousands of rupees and were they properly managed and controlled the surplus revenue could be put into a variety of useful work. One thing that has been lacking in the past, it seems to us, is a sort of a controlling power to keep a vigilant eye on the activities of these committees and to see to it that they fulfil the demands of the Ordinance. However, we confidently hope that the commission will go into the matter exhaustively and devise some effective method for the proper administration of temple lands.

We commend to our readers the careful study of the thought-compelling article entitled "The Decline of the Modern Sangha," appearing elsewhere in the present issue. The learned writer, Dr. Casius A. Pereira, offers some trenchant criticism which, we are afraid, is too sweeping in more than one place.

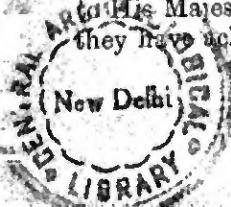
We think it unreasonable and unjust to saddle the whole blame on the priesthood. The writer perhaps does not blame for the sake of blaming; but is only drawing attention to the outstanding points of weakness to be seen in the Sangha. Decline there is undoubtedly; but is it wholly due to the priests? Is not the nation as a whole responsible for this state of affairs? We think the writer has failed to realize one of the fundamental causes of all this decadence and that is that, whilst the Buddhist laity in Ceylon has been pursuing a certain class of ideals in education, customs, and manners, the priesthood has been following the ideals of a different type. The progress that has been achieved by the lay section of the community has left the priesthood untouched. This deplorable estrangement between the laity and the clergy of the Buddhist Community is one of the causes of the present regrettable conditions. The Priesthood has been too long shut out from the affairs of the wide world and much longer confined within a narrow sphere of vision. What is necessary is to make it possible for them to make use of the benefits of modern education with its complement of scientific knowledge and acquire a broader outlook. When this is done the priesthood will come to its own and will realize the immense possibilities that are lying ahead. The writer submits a carefully thoughtout scheme for reorganization which we hope will receive full consideration. But the question is whether the preliminary conditions that make the adoption of such a scheme feasible are obtaining at present.

We are inclined to doubt, for more than one reason, that a wholesale revival of meditation practices will result in improving the matters to any appreciable degree. Such a revival may probably widen the chasm that exists at present between the laity and the Sangha. It remains to be proved that the restoration of reverence alone to the Sangha will solve the problem.

The conclusion of an armistice between the Allies and America on the one hand and the Central Powers of **The End of the Great War.** Europe on the other brought about a complete cessation of hostilities on the 11th November last. The terms of the Armistice published later make it quite clear that the power of the Germans has been so reduced as to render it impossible for them to renew the fighting which was begun to destroy the peace of the world. This is a great culmination reached by the

triumph of the British arms. Before the invincible forces of the British Empire and its Allies the German might had already weakened and the morale of their armies had reached its crumbling point when the armistice was completed. This was evidenced by the subsequent events which led to the renunciation of throne by the Kaiser and to a complete disorganization of autocratic rule in the German Empire. At the moment of writing Germany is in the melting-pot still; the Kaiser is in exile in Holland; and news received so far shows that he has finally renounced all his claims to the thrones of the German Empire and Prussia. The famous picture by the Kaiser, in which he represented the German Michael as calling upon other nations of Europe to defend their homes against the advancee of the East symbolised by a figure of the Buddha in the midst of a mysterious halo, was only clever camouflage to disgnise his own vaulting ambition in Europe. Half the Christian world has now identified him as the Antichrist or the Beast referred to in the revelations of the Bible. The Buddhists neither gloat nor triumph over the downfull of anyone; but in the case of the Kaiser, they realise that his own Karma (evil deeds born of evil thoughts) has compassed his fall.

When the news of the Armistice was locally annonnced by His Excellency the Governor, there followed an unprecedeted outburst of rejoicings and celebrations all over the Island. The Buddhists, true to their unparalleled love of Peace and abhorrence of the destruction of life, set about to celebrate the event in appropriate Peraheras and a variety of other ways. The High Priest Nanissara of the Vidyodaya College, Maligakande, issned immediately on the announcement of the auspicious news a special bulletin calling upon the people to rise to the occasion. Other High Priests in different parts of the island did the same. The result was that the people began to organise rejoicings on a big scale. Appropriate religious ceremonies were the order of the day. This spontaneous outburst of loyal enthusiasm on the part of the Buddhists is not a difficult thing to understand. The life long example of their Master, who always practised and incnlcated in others loving kindness not only tow:ards humanity but towards the whole world, has inspired the Buddhists with an enduring disposition for peacefulness. War is the result of man's unsatisfied desire and craving for greater power and dominion. Cast out *tanha*, the unquenchable craving of heart for more and more, before you can make your heart a sanctuary for love and peace. If the militarists in Germany had been made to realise this doctrine there would have been very little trouble in the world. Now that a cessation of hostilities has been effected, it is devoutly hoped that the final arrangements of Peace will be made so as to prevent the reoccurrence of War in future. Let it be a Peace that will endure for ever. In the meantime we express our loyal and grateful congratlnations to His Majesty the King, his Navy and land Forces on the victory that they have achieved on behalf of freedom and humanity.





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